THE Kingdom OF GOD

E. 4. 59

Opened and Proved

To be a Kingdom of Grace and Glory, the one Thing neceſſary for all, and the Saints everlaſting Happineſs;

A Diſcovery of the

Subjects of it by their Qualification and Converſation, Scripture-Evidences for every one to try his Eternal ſtate by; with Motives and Means for getting and keeping a comfortable aſſurance of this heavenly Kingdom.

With a Præfatory Epiſtle to the Kings moſt Excellent Majeſty licenced by his ſpecial order.

By *Tobias Ellys* Miniſter of the Goſpel

Imprimatur. *Gulielmus Sill.*

OXFORD

Printed by *LEON. LICHFIELD* Printer to the Univerſity, and are to be ſold by *Francis Oxlad* in *Oxford*, and *Robert Gibs* at the *Ball* in *Chancery-Lane London* 1683.

THE

KINGDOM

OF

GOD

To His Most Excellent and Sacred Majesty

Charles II.

BY THE

Gracious Providence of GOD King of *Great Britain*, *France*, and *Ireland*, Defender of the Faith, Grace and Glory.

Great Sir,

THE *Kingdom of God, the Subject of these ensuing Meditations, I humbly crave leave to present to Your Majesties Acceptance, Perusal and Consideration, as containing matter of the greatest weight and worth to Your Self, and to Your Three Kingdoms; my unfeigned hearty desire, confidence and comfort concerning You is, that You will pursue to Your utmost Power, this great Command, Counsel and Proclamation of Your Lord and Saviour Jesus Christ, in seeking first the Kingdom of God, and his Righteousness: And that by Your Example, Command, Counsel, and Proclamation, You will also endeavor that all under Your Care and Charge may do in like manner, it being the great end of our coming into the World, living in it, and dying out of it, next to the Glory of God, to enjoy a better, namely, this Kingdom of God: For which end and purpose*

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purpoſe our Supplications, Prayers, Interceſſions, and giving of Thanks are made to Almighty God for You, and for all that are in Authority, that we may lead a quiet and peaceable Life in all godlineſs and honeſty; for this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved, and come unto the knowledge of the Truth; which if You, and thoſe in eminent place under You, may be inſtrumental of, how greatly will it add to Your Crown and Joy! For what is Your Hope or Joy, or Crown of Glorying and Rejoycing, are not even we Your Subjects, in the preſence of our Lord Jeſus Chriſt at his coming, to be glorified in his Saints, and to be admired in all them that believe (becauſe that Your Command, Counſel, Proclamation, Example and Charge to every one of us (as a Father to his Children) to walk worthy of God, who hath called us to this Kingdom and Glory, was believed, obeyed and followed in that day:) Wherefore alſo we pray alwayes for You, and for all that are in Authority both Eccleſiaſtical and Civil, that God would count and vouchſafe both You and us worthy of this Calling, and fulfill all the good pleaſure of his Goodneſs, and the work of Faith with power, that the Name of our Lord Jeſus Chriſt may be glorified in You, and we in Him, according to the Grace of our God and the Lord Jeſus Chriſt, in whom I am, and ever ſhall be

Your moſt Humble and Loyal

Subject and Servant,

In all Faithfulneſs,

TOBIAS ELLYS.

Kenſington,
Nov. 21.
1677.

S. Matth. vj. ~~xxxiij~~. 33

But ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you.

O fearful and fatal was the firſt ſin of our firſt Parents to themſelves and their Poſterity, who ſinned in them, that we are all come ſhort thereby of the glory of God; and our eſtate is now both ſinful and miſerable: the knowledge and conſideration whereof ſhould incite every one to the moſt ſerious and vigorous deſires, care, and endeavors, how he may ſpeedily extricate himſelf out of ſo deplorable a condition. By our wilful ſin, we are fallen from God grace and glory, unto the Creature, under ſin and Satan's power, and being the children of diſobedience, we are alſo the children of the devil, and the children of wrath. But God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. He hath alſo raiſed up his Son Jeſus, and ſent him to bleſs us, in turning away

every one of us from our iniquities, by giving himself for our sins, that he might deliver us from this present evil world. He also himself took flesh and bloud, that through death he might destroy him that had the power of death, that is, the devil. For this purpose the Son of God was manifested, that he might destroy the works of the devil; Even Jesus, who delivered us from the wrath to come. Because he would have all men saved, and to come to the knowledge of the truth. And therefore in pursuance of his gracious design of saving Mankind, he hath here in my Text issued out his Royal Counsel, Command, and Proclamation,

But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.

In which words, there are two general Parts,

1. A Precept, in these words, *But seek ye first the Kingdom of God, and his righteousness.*

2. A Promise, in those, *and all these things shall be added unto you.*

In the Precept consider the word of Opposition, *But*; the Act, *seek*; the Persons, *ye*; the Objects, with their emphatical Adjuncts and Particles, *the Kingdom of God, and his Righteousness.*

In the Promise, we have the Copulative, *and*; the matter of the Promise, *all things*; the manner of Conveyance, with its certainty, *shall be added*; the Persons to whom the Promise is made, *to you.*

For Explication, *seek*, *i. e.* with desire accordingly, do with your might. This word implies necessity, misery, mercy, duty, dignity, diligence, delight, difficulty, possibility, probability, care, fear, fidelity,

fidelity, fervency, conſtancy, which were eaſie to demonſtrate, had I time.

Ye, not onely of little faith, *ver.* 30. eſpecially, but this great multitude, *&c.* and who ever elſe will, *&c.*

Firſt, above, before all other things, chiefly, early, earneſty.

The Kingdom, a word of large extent and ſignification, which here at large I may not open.

By *Kingdom*, is meant both Grace, *Rom.* 14. 17. the Kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt. And glory, 1 *Theſſ.* 2, 12. That ye would walk worthy of God, who hath called you to his Kingdom and glory.

Of God, as the Author, Giver, Conſerver, and Confirmer of it.

And his Righteouſneſs. By *Righteouſneſs* is meant Chriſt himſelf; This is his name whereby he ſhall be called, *The Lord our Righteouſneſs.*

Righteouſneſs eſpecially for our Juſtification. *Of him are ye in Chriſt Jeſus, who of God is made unto us Righteouſneſs.* So he is by virtue of the perſonal, perfect, and perpetual holineſs of his Nature, together with his active and paſſive Obedience, the matter and merit of our Juſtification, through faith reckoned and imputed.

And Sanctification paſſive and active.

Whereby by the Divine power, we are made partakers of the Divine Nature, and thereby enabled to die unto ſin, and live unto God, in holineſs to him, in juſtice commutative and diſtributive to and with others. Whatſoever we would that men ſhould do to us, do we even ſo to them. In ſobriety towards our ſelves, in body, ſoul, and ſpirit. *Gird up the loins of your minds be ſober. Preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.* Temperate in all things.

And all these things, namely, that concern the welfare of the body, which are temporal, as Health, Peace, Honours, Pleasures, Riches, Protection, Provision, Food, Raiment, *&c.*

Shall be added, cast in upon the by without carking care, in God's ordinary providence, as in wisdom he thinks meet. *Casting our care upon him*, committing our selves and ways to him; walking with him in our general and particular Callings, painfully and faithfully.

Unto you, who in faith *seek first the Kingdom of God, and his Righteousness.*

This Verse is part of that famous Sermon, that our Lord and Saviour Jesus Christ preached to the Multitude in the Mount; and therefore should command the greatest reverence.

The occasion of the words is, first, Christs observation of the worldliness of the World, especially the Gentile world; *for after all these things*, namely, *the lust of the flesh, and the lust of the eyes, and the pride of life, do the Gentiles seek.*

2. The fears, and thereupon the cares which possessed the hearts of the weak in faith, that if they became the hearers and followers of Christ, indeed and in truth, then what should they do for food and raiment? Why, *Seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.*

There is not one word in this Verse, but is pregnant with matter, of infinite unspeakable worth and weight, and contains variety of Doctrines and Duties, which for brevities sake I must pass over, with bare naming them.

Oh that all the Kings and Kingdoms of the world did

did but know, and well weigh the mind, heart, affections, and bowels of Jeſus Chriſt in this very Scripture; the Kingdoms then of the world, would certainly and ſuddenly become *the Kingdom of the Lord, and of his Chriſt*, which is the King of Kings deſire: Should not Kings and Kingdoms then deſire it for each other? Oh that the deſires and endeavours of us all were as great, as good, as fervent, and as faithful, as here they ſhould be in ſo momentous a matter, as *ſeeking firſt the Kingdom of God, and his Righteouſneſs.*

But, as it looks backward and forward, contains theſe Doctrines.

1. All men naturally are carnally minded.

2. Weak Believers are even carnal, too thoughtful and careful about temporal things.

3. It is the will of Chriſt Jeſus, that they of little faith would not trouble their heads and hearts with fears and cares about things pertaining to the body.

4. The beſt way to cure a carnal mind, is firſt to *ſeek the Kingdom of God, and his Righteouſneſs.*

Seek. 1. Every one by ſin hath loſt his right to ſpiritual and heavenly things.

2. It is the duty of every one, eſpecially Believers, to ſeek after grace and glory.

Ye. The weakeſt true Believers may, and muſt, above all other perſons, and before other things, *ſeek God's Kingdom, and his Righteouſneſs.*

Firſt, principally or chiefly.

1. God's Kingdom and his Righteouſneſs are the moſt ſubſtantial and principal things.

2. Theſe things are practically to be preferred before all other.

First, early. The best time of seeking God's Kingdom, and his Righteousnes, is betimes in our age, and betimes in the morning.

First, earnestly. We are to stir up our selves and others to seek spiritual things with greatest fervency and faithfulnes.

The Kingdom of God.

1. God hath a Kingdom of his own.
2. He is the onely Author and Founder of it.
3. He gives it to whom he will.
4. This Kingdom is both grace and glory.
5. This Kingdom hath an everlasting foundation.

And his Righteousnes.

And. 1. Grace and glory are inseparable.

His. 2. The righteousnes of Christ is God's Righteousnes.

3. The Lord Jesus Christ and his righteousnes, is the onely way to glory.

4. Christs righteousnes is our Justification and Sanctification.

And all these things shall be added unto you.

And. 1. Temporal and Spiritual things are also inseparable.

2. Believers have a right to all things.

3. Heavenly and earthly things differ exceedingly.

All these things shall be added. 1. True Believers may for a time want temporal mercies. *Having nothing, yet possessing all things.*

2. God will in his good time relieve all their wants.

3 God will give Believers convenient mercies, without carking thoughts, fears, or cares.

Unto you.

Of little faith. The leaſt degree of true faith entitles Chriſtians to things Temporal, Spiritual, and Eternal.

Doct. *The Kingdom of God is a Kingdom of Grace and Glory, which is to be ſought by all, above and before all other things, till it be obtained with all poſſible care and diligence.*

The God of our Lord Jeſus Chriſt, the Father of glory, give unto me the ſpirit of wiſdom and revelation in the knowledge of the myſteries of his Kingdom; the eyes of my underſtanding being enlightned, I may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, that I may make it manifeſt as I ought.

That there is a Kingdom of grace and glory, the whole Word of God, the Twelve Articles in our Chriſtian Apoſtolical Creed; the Decalogue, or Ten Commandments; our Lords Prayer, the Summaries of our Faith, Deſires, and Practiſe; the unanimous conſtant conſent of the Univerſal Church; the different ſtate, diſpoſition, and converſation of the Godly and Ungodly, and God's various diſpenſations towards them, do admirably, abundantly, and undeniably prove.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if ye do theſe things, an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. So run, that ye may obtain.

There is a Kingdom of grace within us. *Luke* 17. 21. *Behold, the kingdom of God is within you.*

There is a Kingdom of glory without us. 1 *Theſſ.* 2. 12. *That ye would walk worthy of God, who hath called you unto his kingdom and glory.* Not differing in nature, but degree; for grace is glory begun, and glory is grace perfected. *Beholding as in a glaſs the glory of the Lord, we are changed into the ſame image from glory to glory*; that is, from one degree of grace unto another, until grace commence glory.

Every Kingdom preſuppoſeth a King, Laws, and Subjects that are to be governed, guided, and protected: Accordingly the Kingdom of God hath a King, Laws, and Subjects. The Lord Jeſus Chriſt is King himſelf; the eternal Councels of God, in his Word, are his Laws; Angels, all Kings and Kingdoms are his Subjects.

All power is given unto this King in heaven and in earth; he hath a Kingdom in every true Believer, where he dwells and reigns as King. The Sacred Scriptures are his Laws, written not with Ink, but with the Spirit of the living God, not in tables of ſtone, but in fleſhly tables of their hearts: their bodies, ſouls, ſpirits; every member, faculty, power, quality, and all that is within them, mind, memory, will, conſcience, affections, thoughts, intents, deſires, *&c.* words, actions; and all their enemies, ſin, Satan, and the world; the honours, pleaſures, treaſures thereof, are his Subjects. This King of Saints is perſonally in heaven, but dwells and reigns myſtically in true Believers, by his Spirit, by his Word, by his Grace. *Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* Now the Office of the holy Spirit is by Regeneration to waſh and cleanſe our bodies, ſouls, and ſpirits from all filthineſs, that by his divine power

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we may be partakers of the Divine Nature, having eſcaped the corruption that is in the world through luſt.

Ye are clean through the word which I have ſpoken unto you. Sanctifie them through thy truth, thy word is truth. And by applying alſo the blood of Chriſt. *If the blood of bulls and goats, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt purge your conſciences from dead works.*

Ye know ye were not redeemed from your vain converſation with corruptible things, as ſilver and gold, but with the precious blood of Chriſt.

The holy Ghoſt is given to purifie our hearts by the grace of faith. This King, by his Spirit, Word, Bloud, and Grace, creates in us clean hearts, and renews right ſpirits within us; and thereby alſo prepares our bodies, ſouls, and ſpirits to be temples and habitations meet for his Majeſty to inhabit and dwell in. As our bodies are filled with our ſouls and ſpirits, ſo would our gracious King have us filled in our bodies, ſouls, and ſpirits with all the fulneſs of God. *Be not drunk with Wine wherein is exceſs, but be filled with the Spirit.* Such is the kindneſs and love of God our Saviour towards man, that according to his mercy he ſaves us, by the waſhing of regeneration, and renewing of the holy Ghoſt, which he ſheds upon us abundantly through Jeſus Chriſt our Saviour.

He would have his word dwell in us richly in all wiſdom, for teaching and admoniſhing one another. By his blood he dwelleth in us.

How free was he of it during the time of his paſſive obedience, in his eſtate of humiliation. *He poured out his ſoul unto death. Being in an agony, his ſweat was as it were great drops of bloud falling down to the ground.* He offered his ſide to be broached, that he might ſhed his

hearts

hearts blood for our redemption; the remiſſion of our ſins, reconciliation, our ſanctification, and ſalvation. *In whom we have redemption through his blood. Without ſhedding of blood there is no remiſſion. He hath made peace through the blood of his croſs. Reconciling all things unto himſelf, whether they be things in earth, or things in heaven.*

The blood of Chriſt, through the eternal Spirit, purgeth our conſciences from dead works to ſerve the living God. *Being now juſtified by his blood, we ſhall be ſaved from wrath through him.* In his eſtate of Exaltation, how free is he alſo of his blood? by the virtue of it, he makes continual interceſſion for us. In the holy Sacrament of the Lords Supper, we have his blood given to drink, which he tells us is *drink indeed*; and calls upon us to drink, yea to *drink abundantly*.

He dwelleth in us by his grace. *It pleaſed the Father, that in him ſhould all fulneſs dwell*; a fulneſs of grace and truth. *The fulneſs of him that filleth all in all.* That *of his fulneſs we all might receive grace for grace.* Through him great grace was upon all the Apoſtles, and many of the Primitive Chriſtians. He that deſcended, is the ſame alſo that aſcended far above all heavens, that he might fill all things, Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, with gifts and graces; *for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive: But ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: from whom the whole*

whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Univerſal Church is the body of Chriſt, his Spirit, the virtue of his Blood, his Word, Graces, and Comforts, are the life, welfare and ſoul of it. Chriſt our King dwells in this his body, and every member of it, which is his Kingdom, by righteouſneſs, peace, and joy in the holy Ghoſt. He covers his body with the robe of his righteouſneſs for their Juſtification, which is their upper garment: *And to the Church, the Lamb's Wife, is granted, that ſhe ſhould be arrayed in fine linen,* her under garment, which is righteouſneſs for Sanctification, and purity both in body, ſoul, ſpirit, and converſation. *The very God of peace ſanctifie you wholly: And I pray God your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus.*

This Church or Body of Chriſt, looking for new Heavens and a new Earth, wherein dwelleth righteouſneſs, is diligently to be found of him in peace, without ſpot and blameleſs. And knowing the grace of our Lord Jeſus Chriſt, that though he was rich, yet for the ſake of his Body, which is the Church, he became poor, that through his poverty it might be made rich; through him have an acceſs by one Spirit unto the Father of lights, from whom cometh every good gift, and every perfect gift, whether of Nature, of Grace, or of Glory. *For the Lord God is a ſun and ſhield: the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly.* The ſpirit of power, of love, and of a ſound mind, are his gift, which is renewed in knowledge, after the image of him that created the new man, to be renewed in the ſpirit of his mind. For that the ſoul be without knowledge is not good, eſpecially

cially the knowledge of God and Jeſus Chriſt, and him crucified; all other knowledge ſhall vaniſh away, but *this is life eternal, to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.* And though the ungodly like not to retain God in their knowledge, and are ſo far beſides themſelves, as to ſay unto God, Depart from us, for we deſire not the knowledge of thy ways: Notwithſtanding that he hath ſaid to a people of no underſtanding, that he that made them, will not have mercy on them, and he that formed them, will ſhew them no favour, while they walk in the vanity of their minds, having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts: in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, which is the image of God, ſhould ſhine unto them. And therefore this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be diſcerned or reproved. Yet to them who were ſometimes darkneſs, but now are light in the Lord, and walk as children of the light, they determine to know nothing, ſave Jeſus Chriſt and him crucified. Yea doubtleſs, they count all things but loſs for the excellency of the knowledge of Chriſt Jeſus, for whom they ſuffer the loſs of all things, and do count them but dung, that they may win Chriſt; and be found in him, not having their own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith; that they may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable

formable unto his death, if by any means they may attain unto the reſurrection of the dead; not as though they had already attained, either were already perfect, but humbly taking God at his word, that then ſhall they know: If they follow on to know the Lord, follow after; if that they may apprehend that for which alſo they are apprehended of Chriſt Jeſus: For the God of our Lord Jeſus Chriſt, the Father of glory, hath given unto them the ſpirit of wiſdom and revelation in the knowledge of him: the eyes of their underſtanding being enlightned, they know what is the hope of his calling, and what is the riches of the glory of his inheritance in the Saints, and what is the exceeding greatneſs of his power to them who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places. And though there be ſome that have onely the form of knowledge, and of the truth in the Law and Goſpel, and ſo have but a form of godlineſs; ſuch are they, who profeſs that they know God, yet glorifie him not as God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate, or void of judgment, who reſiſt the truth: Men of corrupt minds, reprobate, of no judgment concerning the doctrine or grace of faith: Of this ſort are they which creep into houſes, and lead captive ſilly women, laden with ſins, led away with divers luſts, ever learning, and never able to come to the knowledge of the truth, becauſe they will not endure ſound doctrine; but after their own luſts, they heap to themſelves Teachers, having itching ears, and turn away their ears from hearing the truth, and are turned unto fables: not conſenting to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according

cording to godlineſs; being proud, knowing nothing, doting fools, or ſick about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings and ſurmiſing, perverſe diſputings of men of corrupt minds, and deſtitute of the truth; ſuppoſing that gain of honour by their doubtful diſputations is godlineſs. From ſuch, let the humble and weak in faith turn away.

I ſay, though there be ſome, who for the time ought to be Teachers, yet have need that one teach them again, which be the firſt principles of the Oracles of God; and are become ſuch, as have need of milk, and not of ſtrong meat. For every one that uſeth milk, is unskilful, and hath no experience in the word of righteouſneſs, for he is a babe. Yet for thoſe who are truly enlightned, and have both taſted of, and reliſhed the heavenly gift, and the good word of God, and have been made partakers of the Spirit of the Lord, the ſpirit of wiſdom and underſtanding, the ſpirit of councel, and the ſpirit of knowledge, making them of quick underſtanding in the fear of the Lord; even thoſe that by reaſon of uſe, or habit, or perfection, have their ſenſes exerciſed to diſcern both good and evil. They abhor the evil, and cleave to that which is good, being transformed by the renewing of their minds, they prove and try what is that good, and acceptable, and perfect will of God; for a good underſtanding have all they that do thereafter. And hereby we do know that we know him, if we keep his commandments. Hereby know we alſo that we are in him, and he in us. *For if a man keep my words*, ſaith Chriſt, *we will come unto him, and make our abode with him.* But he that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Chriſt will profeſs to ſuch a one, Depart from me, thou worker of iniquity, I never knew thee. But he who loves God, not in word, or in tongue,

tongue, but in deed and in truth, is known of him, and knoweth God, and approves things that are excellent; even whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report. Growing alſo in grace, abounding in love more and more, and in the knowledge of our Lord Jeſus Chriſt, and in all judgment or ſenſe, minding, ſavouring, favouring the things of the Spirit, as they that are after the Spirit. For as many as are led by the Spirit of God, being ſpiritually minded, ſerve him in newneſs of ſpirit, mind not high things, but content themſelves with mean things. Take not thought for their life, what they ſhall eat, or what they ſhall drink, nor yet for the body what they ſhall put on; knowing the life to be more worth than meat, and the body than raiment; and that meats are but for the belly, and the belly for meats, but God ſhall deſtroy both it and them. And the body is for the Lord, and the Lord for the body. And though there are many whoſe God is their belly, whoſe glory is in their ſhame; men of the world, which have their portion in this life, and whoſe belly God filleth with his hid treaſures: who ſay, Who will ſhew us any good? truſting in uncertain riches, that will be rich, and therefore minding altogether earthly things, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts. For the love of money is the root of all evil, which while ſome coveted after, they have erred, or been ſeduced from the faith, and pierced themſelves through with many ſorrows, and turn thereby enemies to the croſs of Chriſt, which ſhould be their glory; whereby the world ſhould be crucifi'd to them, and they unto the world, whoſe end is to be drowned in deſtruction and perdition. Yet are there

ſome

ſome of the mind of the Spirit, that godlineſs with contentment is great gain; and therefore having food and raiment, their converſation being in heaven, are, without covetouſneſs, content with ſuch things as they have: knowing they brought nothing into this world, and it is certain they can carry nothing out: who in reſpect of want have learned, whatſoever ſtate they are in, therewith to be content: Knowing how to be abaſed, and how to abound; every where, and in all things inſtructed both to be full and to be hungry, both to abound and to ſuffer need; careful for nothing, in every thing by prayer, and ſupplication, with thankſgiving, making their requeſts known unto God their heavenly Father, who knoweth that they have need of all theſe things, namely, food and raiment: and therefore take no thought what to eat or drink, or wherewithall to be clothed; for he that feeds the fowls, will much more feed them; and arrays the Lilies of the field, and clothes the graſs, will much more array (if need be) however cloath the little in faith. And this ſhould ſilence all our doubts, cares, and fears, as to our protection and proviſion for this life, that if God hath not ſpared his own Son, but delivered him up for us all; how ſhall he not with him alſo freely give us all things. While worldlings are cumbred with many things, and troubled about much ſerving, the minds of heavenly believers are taken up with the one thing neceſſary.

One thing they deſire of the Lord, which they ſeek after, that they may dwell in the houſe of the Lord all the days of their life, to behold the beauty of the Lord, and to enquire in his temple; where every one ſpeaks of his glory, even his kingdom of grace and glory. They long for, and think long till the time, that all ſpeak the ſame thing, and that there be no diviſion among us, through diverſity of judgment, one of *Paul*, another

another of *Apollos*, and I of *Cephas*, and I of *Christ*, as if *Christ* were divided, the Language of ſuch as are Carnal; but, that we be perfectly joyned together in the ſame mind, and in the ſame judgment, that being like minded one towards another, after the example of *Chriſt Jeſus*, we may, with one Mouth, glorifie God, even the Father of our Lord *Jeſus Chriſt*, to the fulfilling of our mutual Joy, and the Joy of our Lord, when we are like-minded, having the ſame love, being of one accord, of one mind, that being knit together in love, the way to all riches, of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of *Chriſt*; for, as many as be perfect, be thus minded, whereto they have already attained, to walk by the ſame rule, to mind the ſame things; and, if in any thing, any of them be otherwiſe minded, to wait in brotherly loving Union and Communion with each other, till God reveal even the truth to them, as it is in *Chriſt Jeſus*.

Let this mind be in us which was alſo in *Chriſt Jeſus*, that nothing be done through ſtrife, or vain glory, but in lowlineſs of mind, let each eſteem other better than themſelves; not judging one another any more; but, judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in his brothers way: Let us rather follow after the things which make for peace, and things wherewith one may edifie another, with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love, endeavouring to keep the unity of the ſpirit in the bond of peace; for he that in theſe things ſerveth *Chriſt*, is acceptable to God, and approved of Men; for, there is but one Body, and one Spirit, even as we are called in one hope of our Calling; one Lord, one Faith, one Doctrine of

C Faith,

Faith, one Grace of Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in us all. Chriſts Prayer was for our practiſe herein, four times in his laſt Prayer, he prays his Father that Believers may be one upon this account, that the World may believe and know that the Father hath ſent him, and the glory that his Father gave him he hath given them, that they may be one, that they may be perfect, that the World may know, that I have loved them as thou haſt loved me. Behold then, how good, and how pleaſant it is for Brethren to dwell together in Unity: the bleſſing of life, temporal, ſpiritual, and eternal is the fruit of it. What Man is he that deſireth life, and loveth many dayes that he may ſee good? let him ſeek the peace of unity, and purſue it; and the fruit of righteouſneſs is ſown in peace of them that make peace; where ever it is the Lord will command the bleſſing, even life for evermore. The Kingdom of Grace and Glory, is a Kingdom of Peace alſo; Peace, as it is a Grace, is part of this Kingdom; as it is a Bleſſing, the Lord will bleſs his People with Peace; ſo it is the Priviledge of this Kingdom, the beauty and ſtrength of it: It muſt needs be a peaceable Kingdom, when the founder of it is the God of Peace; the King of it a Prince of Peace; the Goſpel of the Kingdom a Goſpel of Peace; the Preachers of it Miniſters of Peace; the Subjects of it the Children of Peace; the Laws of it Counſels of Peace; the Senators of it Counſellors of Peace: Indeed, in this Kingdom, there is ſome noiſe of weapons, for the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary the one to the other, ſo that we cannot do the things that we would; no Peace without this war between Saints and Satan and Sinners, the Fleſh, and the World. Your Adverſary

Adverſary the Devil, a roaring Lion, walketh about ſeeking whom he may devour. Saints have a Law in their members warring againſt the law of their mind, and bringing them into captivity to the law of ſin which is in their members; and he that is born after the fleſh perſecuteth him that is born after the ſpirit; all that is in the World, the luſt of the fleſh, and the luſt of the eyes, and the pride of life muſt be overcome. The good fight of Faith muſt be fought againſt the Devil, whom reſiſt ſtedfaſt in the faith; againſt the World, for this is the Victory that overcometh the World even our Faith, againſt the fleſh, mortifie the deeds of the Body through the ſpirit, mortifie therefore your members, purifying our hearts by Faith, a Faith that worketh by love, and worketh love in their ſouls, who obey the truth through the ſpirit unto unfeigned love, not only of Brethren, but Enemies, ſo that they can love them with pure hearts fervently: That we may be able to ſtand againſt the wiles of the Devil, we wreſtle, not only againſt fleſh and blood, but againſt Principalities, againſt Powers, againſt the rulers of the darkneſs of this World, againſt ſpiritual wickedneſs in high places, we muſt take unto our ſelves the whole armour of God, having our loynes girt about with truth, and having on the breſt-plate of righteouſneſs, and our feet ſhod with the preparation of the Goſpel of Peace; above all, taking the ſhield of Faith, wherewith we ſhall be able to quench all the fiery darts of the wicked; and Hope, the Helmet of Salvation, the Sword of the Spirit, which is the word of God; Prayer and Supplication in the Spirit, and watching thereunto with all perſeverance, whereby we ſhall be more than Conquerors, through him that loved us; nothing ſhall be able to ſeparate us from the love of *Chriſt*, not Tribulation (though we muſt, through much

much Tribulations, enter into the Kingdom of God) or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword; neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in *Chriſt Jeſus* our Lord: So, that in this warfare, though the way be not Peace, yet the end of it is Peace; it yieldeth the Peaceable Fruit of Righteouſneſs unto them which are exerciſed thereby, even that Peace which paſſeth all underſtanding, and Joy which is unſpeakable and full of glory. The Kingdom of God, whether the Kingdom of Satan will or no, will be the kingdom of Righteouſneſs, of Peace, and of Joy in the Holy Ghoſt to the ſeekers of it, the fighters for it: the kingdom of Heaven ſuffereth violence, and the violent take it by force. By Repentance towards God, and Faith in our Lord *Jeſus Chriſt*, we enter into the kingdom of God, and this Kingdom of God enters into us: by Repentance towards God we are delivered from the power of darkneſs; by Faith we are tranſlated into the kingdom of his dear Son; Repentance turns Sin, Satan, and the World out of the heart, that Faith may let *Chriſt* into it: the voice of Faith is, Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, that the King of Glory may come in; Who is this King of Glory? *Chriſt*, who dwelleth in the heart by Faith; and where *Chriſt* is, he hath his kingdom of Grace: As many as receive him, or that believe on his Name, of his fulneſs receive Grace for Grace; *Chriſt* and his Grace are inſeparable; he that hath the Son hath life; he that hath not the Son hath not life: our life is hid with *Chriſt* in God.

Chriſt is Gods firſt and greateſt Gift; himſelf tells us, he is *the* Gift of God, given to the World of Mankind before the foundation of the World, in Gods everlaſting Decree; and, with, in, and through him, hath given all things pertaining to Life and Godlineſs, even from the firſt Grace of Election, to the laſt Gift of Eternal Life.

Election, According as he hath choſen us in him, before the foundation of the World.

Acceptation of our perſons, according to the good pleaſure of his will, he hath made us accepted in the Beloved.

Creation. To us there is but one God the Father, of whom are all things, and we in him, and one Lord *Jeſus Chriſt*, by whom are all things, and we by him.

Redemption. In him we have Redemption, through his Blood, according to the riches of his Grace. *A General Redemption* we thus judge; That if one died for all, then were all dead; dead in ſins and treſpaſſes, dead in Law, and that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, by the Grace of God he taſted death for every man.

Regeneration The God and Father of our Lord *Jeſus Chriſt*, according to his abundant mercy, hath begotten us again unto a lively hope, by the Reſurrection of *Jeſus Chriſt*; therefore, if any man be in *Chriſt*, he is a new Creature; all things are paſt away, behold all things are become new.

Juſtification. By the offence of one, Judgment came upon all men to Condemnation: even ſo by the Righteouſneſs of one, the free Gift came upon all men, unto Juſtification of Life; in whom we have the forgiveneſs of our ſins, according to the riches of his Grace; that they may receive forgiveneſs of ſins by Faith, that is in me, ſaith *Chriſt*.

Reconciliation. Being Juſtified by Faith, we have Peace with God, through our Lord *Jeſus Chriſt*; the Peace of Reconciliation, God hath reconciled us to himſelf by *Jeſus Chriſt*: God was in *Chriſt* reconciling the World unto himſelf; and, *Chriſt* in his Miniſters, beſeeching us to be reconciled unto God.

We, who ſometimes were far off, are, in *Chriſt Jeſus*, made nigh by his Blood, for he is our Peace, that he might Reconcile us unto God, in one Body by the Croſs, having ſlain the enmity thereby, and made both one, having broken down the Middle-Wall of Partition between us, aboliſhing in his fleſh the enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf, of twain, one New Man, ſo making Peace. Having thus made Peace by the Blood of his Croſs, God, by him, Reconciles all things unto himſelf, whether they be things in Earth, or things in Heaven; and we that were ſometime alienated, and enemies in our minds by wicked works, yet now hath he reconciled in the body of his fleſh through death.

The Favour of God, In whom alſo we have acceſs by Faith, into this Grace of Favour, wherein we ſtand: an unconceivable, unſpeakable mercy. *Jeſus* was in favour with God, to bring us into favour with God; whoſo

whoſo findeth *Chriſt*, findeth Life, and ſhall obtain favour of the Lord.

In this Favour is our Life; this Loving kindneſs is better than our Life, next to the Glory of God, I know nothing in compariſon, or competition, to be minded, regarded, ſought, made ſure of, and prized, but having, keeping, and increaſing in the favour of God. It was the happineſs of *Chriſt*, as Man, here on Earth, to increaſe in favour with God: *David* entreated this favour with his whole heart. I know no chief good beſides God and his favour: the whole Benefits and Comforts of our Election, Creation, Redemption, Regeneration, Juſtification, Reconciliation, Adoption, Sanctification, and Glorification are ſummed up in Gods Face, Countenance, and Favour, towards us in *Chriſt*.

Adoption. The Son of God was made the Son of Man, that we who are the Sons of Men might be made the Sons of God by Adoption: when the fullneſs of the time was come, God ſent forth his Son, made of a Woman, made under the Law, that we might receive the Adoption of Sons: we are all the Children of God by Faith in *Chriſt Jeſus*.

Sanctification. According as he hath choſen us in him before the foundation of the World, that we ſhould be holy and without blame before him in love: God hath from the beginning choſen us to Salvation, through Sanctification of the Spirit, and belief of the truth.

Conſolation. Our Lord *Jeſus* himſelf, and God even our Father, which hath loved us, hath given us everlaſting Conſolation through Grace.

Glorification. There is no Condemnation to them which are in *Chriſt Jeſus*; them he alſo Glorifieth, they are called by the Goſpel to the obtaining of the Glory of our Lord *Jeſus Chriſt*, eſpecially at the day of Judgment, when he ſhall come to be Glorified in his Saints, to give Glory to them, to receive Glory by them; when *Chriſt* who is our life ſhall appear, then ſhall we alſo appear with him in Glory. The Glory which God the Father gave his Son, the Glory which thou gaveſt me I have given them. Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me. To receive Glory from them paſſively, actively, the Name of our Lord *Jeſus Chriſt* is glorified in us, and we in him, according to the Grace of our God, and the Lord *Jeſus Chriſt*: The faithful Miniſters of *Chriſt*, and *Chriſt* himſelf ſaith, What is our Hope, or Joy, or Crown of rejoycing, are not even ye in the preſence of God? ye are our glory and joy: for this Joy that was ſet before him, he endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God, where he ſees the travel of his Soul, and is ſatisfied. The general Aſſembly and Church of the firſt-born, which are written in Heaven, ſhall Sing this new Song to the honour of the Lord *Jeſus Chriſt*, in Communion with all the holy Angels, *Worthy is the Lamb that was ſlain, to receive power and riches, and wiſdom, and ſtrength, and honour, and bleſſing:* And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, ſhall ſay; *Bleſſing and honour, and glory and power be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.*

Thus

Thus out of the Fullneſs which is in *Chriſt* do we all receive, and Grace for Grace; as Grace without us and upon us, ſo all Grace within us; namely, ſaving-wiſdom and knowledge, all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of *Chriſt*; all the treaſures of wiſdom and knowledge are hid in him, who is the wiſdom in a Myſtery, even the hidden wiſdom, which God ordained before the World, unto our glory, which none of the Princes of this World knew, but God hath Revealed him unto us: Even the Myſtery which hath been hid from Ages, and from Generations, but now is made manifeſt to his Saints. The Myſtery of Godlineſs, which without controverſie is great, God manifeſted in the fleſh, juſtified in the ſpirit, ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory. And, unto us, by his ſpirit, it pleaſed God, ſaith St. *Paul*, who called me by his Grace, to reveal *Chriſt* in me. No Man knoweth the things of a Man, ſave the ſpirit of man which is in him: Even ſo the things of God knoweth no man but the ſpirit of God; of him are we in *Chriſt Jeſus*, who of God is made unto us wiſdom. For this end, *Chriſt*, as our only Mediator, hath taken upon himſelf the Office of a Prophet; a Prophet ſhall the Lord your God raiſe up unto you, him ſhall ye hear in all things whatſoever he ſhall ſay unto you. God, who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers by the Prophets, hath in theſe laſt dayes ſpoken unto us by his Son, who was not only a Prophet, but a Preacher of this kingdom of God, of whom it was truly ſaid, Never Man ſpake like this Man. For, he whom God hath ſent, ſpeaketh the words of God; for, God giveth not the ſpirit by meaſure unto him: the Spirit of the Lord anointed him to

Preach

Preach the Goſpel to the Poor; he ſent him to heal the broken in heart; to Preach deliverance to the Captives; and recovering of ſight to the blind; to ſet at liberty them that are bruiſed; to Preach the acceptable year of the Lord: All bare him witneſs, and wondred at the gracious words, which proceeded out of his mouth.

Out of his mouth cometh knowledge and undeſtanding; It is he that Teacheth in the way of Wiſdom, and leads in Right Paths; that hath compaſſion on the ignorant, and on them that are out of the way; to give the knowledge of Salvation unto them; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide their feet into the way of Peace; and, to ſee that there be no wicked way in them; and, to lead them into the way everlaſting: which he doth by his Spirit, by his Word, by his Miniſters. Whom the Father will ſend in the name of his Son, at his requeſt; I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, for he dwelleth with you, and ſhall be in you; and, at Believers requeſt: for, whatſoever ye ſhall ask in my Name, that will I do, ſaith *Chriſt*. If any man thirſt, let him come unto me, and drink; he that believeth on me, out of his belly ſhall flow Rivers of living Waters: this ſpake he of the Spirit, which they that believe on him ſhould receive, which is the Holy Ghoſt, which the Father will ſend in my Name: he ſhall teach you all things, that you need not that any man teach you; but, as the ſame Anointing teacheth you of all things neceſſary to be known, believed and practiſed, in order to eternal life: and therefore, where the Spirit of God dwells, there he is a Spirit of Wiſdom, of Counſel, of Underſtanding, in the fear of the Lord. Naturally we know nothing of God,

God, of *Chriſt*, the Spirit, of our Selves, his Word, Will, Wayes, Works, as we ought to know; the Natural Man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned; no not the firſt Principles of the Oracles of God: Having the Underſtanding darkened, through the ignorance that is in them, becauſe of the blindneſs of their heart. The God of this World having blinded the minds of them that believe not, leaſt the Light of the Glorious Goſpel of *Chriſt* ſhould ſhine unto them. They know not that of themſelves, they cannot know themſelves: The firſt beginning of true knowledge, is to know, we know nothing. For, if any Man think that he knoweth any thing, he knoweth nothing yet as he ought to know. Oh! How many wretched, and miſerable, and poor, and blind, and naked Sinners are there in theſe Kingdoms, that think that they have need of nothing; eſpecially the Rich that increaſe in Goods: and others, zealous of, and with Spiritual Gifts, but not according to knowledge: Know ye not your own ſelves, how that *Jeſus Chriſt* is in you, except ye be Unapproved, or Reprobates; who think of themſelves more highly than they ought to think: and that they are ſufficient of themſelves, to think any thing as of themſelves; being ignorant of this, that our ſufficiency for good thoughts, words and actions, is only from Gods allſufficiency, who is the Author of every good gift, and every perfect gift: Theſe are Sinners ſpiritually dead in St. *Pauls* Judgment. Awake to Righteouſneſs, and ſin not, for ſome have not the knowledge of God, I ſpeak this to your ſhame, and yet pretend and boaſt of the Spirit, but not the true Spirit, the Spirit of truth, whom the World cannot receive. Indeed, they have the Spirit of the World viſible, by their love to the

the World, and the things that are in the World; but this Spirit of truth the World cannot receive. All the Workers of Iniquity have no knowledge of God: the World by wiſdom knew not God, nor *Chriſt*, or Chriſtians, though they are the Sons of God: therefore the World knoweth them not, becauſe it knew him not; for, if they had known him, and them, they would not have Crucified the Lord of Glory, and perſecuted, and put to death, ſo many Sons, Saints, and Chriſtians, 15 John. 20. 16, 33. *Nor the Spirit, becauſe it ſeeth him not, neither knoweth him, nor his word; but err, not knowing the Scriptures:* Err in their Judgments; call evil good, and good evil; put darkneſs for light, and light for darkneſs; bitter for ſweet, and ſweet for bitter; yet are wiſe in their own eyes, and prudent in their own ſight.

Nor his Wayes; They are all gone out of the way; they are together become unprofitable; there is none that doth good, no not one: and the reaſon is, there is none that underſtandeth. The Holy Ghoſt ſaith, they do alway err in their heart, and they have not known my wayes, nor works, either of Creation, or Providence: They regard not the Work of the Lord, neither conſider the operation of his hands, becauſe they have no knowledge. But they, who have received the Spirit, which is of God, know him; and the things that are freely given to them of God; they know, that the Son of God is come, and hath given them an underſtanding, that they may know him that is true: This is Life eternal, to know thee the only true God, and *Jeſus Chriſt* whom thou haſt ſent. By the Spirit of truth, they know the Spirit of Truth and Error, and therefore do not believe every Spirit; but try the Spirits, whether they are of God: they know the Truth, and the Truth hath made them free.

They

They alſo know *Chriſt* the Truth; if the Son ſhall make you free, then ſhall you be free indeed; which he doth by his Spirit: When the Spirit of Truth is come, he will guide you into all Truth, by the Word of Truth. Sanctify them through thy truth, thy Word is truth: the Law of the Spirit of Life, which is in *Chriſt Jeſus*, hath made them free from the Law of ſin; free from committing of it; for, he that committeth ſin is of the Devil; and, whoſoever committeth ſin is the ſervant of ſin.

Know ye not to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto Righteouſneſs: whoſoever is born of God doth not commit ſin, for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.

Follow not that then which is evil, but that which is good; he that doth good is of God, but he that doth evil, hath not ſeen God, nor his Son *Jeſus*; for, we know he was manifeſted to take away our ſins: whoſoever abideth in him ſinneth not, whoſoever ſinneth hath not ſeen him, neither known him; by his Word we come to the knowledge of God. The entrance of thy Word giveth light, it giveth underſtanding unto the ſimple, by the Miniſters of *Chriſt*; for, the Prieſts lips ſhould keep Knowledge, and they ſhould ſeek the Law at his mouth: Thy Teachers ſhall not be removed into a corner any more, but thine eyes ſhall ſee thy Teachers, and thine ears ſhall hear a word behind thee, ſaying, This is the way, walk ye in it: When ye turn to the right hand, and when ye turn to the left, they are ſent to open Mens eyes, and to turn them from darkneſs unto light. The Work of the Miniſtry, is for the edifying of the body of *Chriſt*, till we all come in the Unity of Faith, and of the Knowledge of the Son of God,

God, unto a perfect Man, unto the meaſure of the ſtature of the fulneſs of *Chriſt*; that we henceforth be no more children in underſtanding, toſſed to and fro, and carryed about with every wind of Doctrine by the ſlight of Men, and cunning craftineſs, whereby they lie in wait to deceive; but, in underſtanding, being Men, ſpeaking the truth in love, may grow up into him in all things, which is the head, even *Chriſt*. This knowledge of God, which is the firſt, and chief part of the Image of God, is a principal part of the Kingdom of God, by which we are delivered from the power of darkneſs, and tranſlated into the Kingdom of his dear Son.

Repentance towards God is alſo from *Chriſt*: him hath God exalted with his right hand to be a Prince, for to give Repentance to *Iſrael*; which is not only our entrance into, but part of this Kingdom of Grace; even ſuch a part, as that without it the Kingdom of God cannot enter into us, nor be carryed on to purpoſe with power to the Kingdom of Glory. This Repentance is a turning from ſin to God; till we come to God, it is a Confeſſing and forſaking of it, till we ſin no more, that we may find mercy with God.

It is a Godly Sorrow for ſin, as ſin, for the evil that is in it againſt God, as well as the evil that is by it againſt us; it is a hating ſin for it ſelf, eſpecially for that it is enmity to God, and neither is nor can be ſubject to the Law of God; for, it is a tranſgreſſion of the Law of God: It is an abhorring of our ſelves for our ſins, through the knowledge of God, and his mercy in *Chriſt*, and a true ſight of ſin, with full purpoſe of heart to ſin no more; but, to live in obedience to all his Holy, Juſt, and Good Laws, all our dayes. I have heard of thee (ſaith *Job*) by the hearing of the ear, but now mine eye ſeeth thee; wherefore, I abhor my

ſelf,

ſelf, and repent in duſt and aſhes. It is a bemoaning of our ſelves, that we have been unaccuſtomed to the yoke of obedience, both active and paſſive; a following hard after an Incenſed God by our Tranſgreſſions) with ſtrong cries, ſighs, groans, a ſmiting upon the thigh, being aſhamed, yea, even confounded that we have ſinned; an accepting of the puniſhment of our Iniquities, and weeping between the Porch and the Altar; an attentive, and intentive hearkning to the Call of God; O *Iſrael*, return unto the Lord thy God, for thou haſt faln by thine iniquity! with an eccho; Turn thou us unto thee, O Lord, and we ſhall be turned, for thou art the Lord our God; ſpare thy people, take away our Iniquity, receive us graciouſly, ſo will we render the Calves of our lips. This is after a godly manner to ſorrow unto Repentance, for godly ſorrow worketh Repentance to Salvation, not to be repented of: This ſorrowing after a godly ſort worketh Carefulneſs in us, yea, clearing of our ſelves, indignation, fear, vehement deſire, zeal, revenge in all things, to approve our ſelves to be clear in the matter of ſin, that we ſin no more leſt a worſe thing come unto us. The times of former Ignorance God winked at, but now Commandeth all Men every where to repent. The Kingdom of Grace is at hand, repent to get into it, repent to keep in it, repent to get out of it into a Kingdom of Glory; repent or periſh, repent and be ſaved, repent and believe the Goſpel, for the Kingdom of God is at hand: He that believeth ſhall be ſaved, he that believeth not ſhall be damned. There is no entering into, or abiding in this Kingdom of God, but by a Living Faith in God, and in his Son *Jeſus Chriſt*. Ye believe in God, believe alſo in me. As *Chriſt* is the Author of our Salvation, ſo he is alſo the Author and Finiſher of our Faith. No entring into the Kingdom of glory

glory without it: for, we are kept by the power of God, through Faith unto Salvation. As many as are ordained to eternal life, are ordained to believe. God hath from the beginning choſen us to Salvation, through belief of the truth, that ſo *Chriſt* might dwell in our hearts by Faith, which is the Bond of our Union with him. *Chriſt* Prayes for them which ſhall believe on him, that all may be one in us; by vertue of this Union, through Faith, are we born from above; Whoſoever Believeth that *Jeſus* is the *Chriſt*, is born of God: as many as received him, even to them that believe on his name, were born, not of Blood, nor of the will of the Fleſh, nor of the Will of Man, but of God: We are Juſtified and Reconciled to God by Faith; being Juſtified by Faith, we have Peace with God, through our Lord *Jeſus Chriſt*; and truſting, or believing in *Chriſt*, we are made accepted in the Beloved, in whom we have Redemption, through Faith, in his Blood; the Forgiveneſs of Sins; Adoption into the number and priviledge of God's children: As many as received him, to them gave he power, right, or priviledge, to become the Sons of God, even to them that believe on his Name: We are alſo ſanctified by Faith that is in *Chriſt*. God now puts no difference between *Jew* and *Gentile*, purifying their hearts by Faith; God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. Now this ſaving Grace of Faith, is the Almighty Work of the Spirit of God, whereby, with the heart, we believe all that God hath ſpoken, becauſe he hath ſpoken it: It is a believing this faithful ſaying, and accounting of it worthy of all acceptation, that *Chriſt Jeſus* came into the World to ſave ſinners; It is a believing the record that God gave of his Son, and this is the record, That God hath given

to

to us, Eternal Life, and this life is in his Son. This is he that came by Water and Blood, even *Jeſus Chriſt*; not by Water only, but Water and Blood: and the rather are we to believe, for there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one: And there are three that bear witneſs in Earth, the Spirit, and the Water, and the Blood, and theſe three agree in one: if we receive the witneſs of Men, the witneſs of God is greater; for, this is the witneſs of God which he hath teſtified of his Son. He that believeth not God hath made him a Liar, becauſe he believeth not the Record that God gave of his Son; I ſay, it is a believing, that all things are, or muſt be fulfilled, which were written in the Law of *Moſes*, and in the *Prophets*, and in the *Pſalms*, and in the *Goſpel*, concerning *Chriſt* and his Kingdom; not becauſe of Mens ſaying, or Teſtimony only, but purely upon the bare Word of God, and his Son, and his Spirit; for, in the mouth of theſe three Witneſſes, every Word of God in the Holy Scriptures is eſtabliſht: It is a confeſſing with the mouth the Lord *Jeſus*, and believing with the heart that God hath raiſed him from the Dead. It is an humble, and thankful hearty receiving, or accepting of *Chriſt* for Lord and Saviour, and truſting in his Allſufficiency, as our one and only Mediatour, through the vertue, value and power of his *Prophetical*, *Sacerdotal*, and *Regal* Offices, to bring us through all hazards and difficulties, in a way of Grace to Glory, in ſeaſon, and ſafely. He that thus believeth, and continueth to live by Faith, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life. This Faith, by the Holy Ghoſt, which is given to believers, worketh Love, and worketh by Love: The Love of God is ſhed abroad in the hearts of true Believers, by the Holy

Spirit, by knowing and believing the Love that God hath to us, we come to love God: Who can know, and believe heartily, that God is Love, and not love him? God is Love; in this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him. Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins: we love him, becauſe he firſt thus loved us. All God's graces together conſtitute this Kingdom of grace, but Love is the life and ſoul of it; even Gods love to us, and our love to him, and our love to each other, he that dwelleth in Love, dwelleth in God, and God in him: There is a threefold love between God and the godly, a love of Union, a love of Communion and Complacency, and a love of Benevolence or Communication.

1. Like as was between *David* and *Jonathan*; the Soul of *Jonathan* was knit with the Soul of *David*, *Jonathan* loved him as his own Soul. *Jonathan* delighted much in *David*, then *Jonathan* and *David* made a Covenant, becauſe he loved him as his own Soul; and *Jonathan* ſtript himſelf of the Robe that was upon him, and gave it to *David*, and his Garments, even to his Sword, and to his Bow, and to his Girdle; and ſaid moreover to *David*, whatſoever thy Soul deſireth I will even do it for thee. There is between God and the godly a love of Union, My Beloved is mine and I am his. The Bond on Gods part is his Spirit, hereby know we that we dwell in him and he in us, becauſe he hath given us of his Spirit; he that is joyned unto the Lord is one ſpirit. The Bond on our part is Faith working by Love; *Chriſt* dwelleth in the heart by Faith; he that dwelleth in Love dwelleth in God. This is the

moſt

moſt intimate Union, as near as Head and Members, Root and Branch, Man and Wife, Corner-ſtone and the Building; which may be ſevered, cut off, ſeparated, and diſunited: But, this *Union* between God in *Chriſt*, and Spiritual Believers, is inſeparable; becauſe wrought, preſerved and maintained by the Holy Ghoſt, who is God.

2. From whence followeth a near Communion. Truly our Fellowſhip is with the Father, and with his Son *Jeſus Chriſt*. Can two walk together except they be agreed? There is an Agreement between God and all True Believers by Covenant; the Covenant and Agreement that was once betwixt Them, and Sin, Satan, and Hell and Death, is diſannulled; and, a Covenant made with God by Sacrifice by all the Saints: and, by means and vertue of this Holy Agreement it is, that God and his People walk together in every Holy Duty and Ordnance; there is a Holy Communion between them; a Fellowſhip in Deſires and Loves; I am my Beloveds, and his deſire is towards me: With my Soul have I deſired thee in the night; yea, with my Spirit within me will I ſeek thee early: He brought me into his Banquetting Houſe, and his Banner over me was Love. Behold thou art fair, my Love, behold thou art fair, ſaith *Chriſt* to his Beloved Spouſe! Tell me, oh thou whom my Soul loveth, where thou feedeſt, ſaith the Spouſe to *Chriſt*? Here is a Love-Communion, nothing but expreſſions of Love between them, and mutual Joy alſo. Draw me, We will run after thee. The King hath brought me into his Chambers: We will be glad and rejoyce over thee with Joy, he will reſt in his Love, he will Joy over thee with Singing; in our Prayers and Praiſes we hold up our Communion with him. Oh my Dove, that art in the cleft of the Rock, in the

ſecret place of the Stairs, let me ſee thy Countenance, let me hear thy Voice, for ſweet is thy Voice, and thy Countenance is comely: and, doubtleſs, he that calls upon us to Pray, will vouchſafe his ear to hear, and a heart to anſwer. Lord, thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine ear to hear: This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us Pray, and granteth our Requeſt; ſo he heareth our Praiſes, and Thankſgivings: for the Mercies obtained by Prayer, we are to offer the Sacrifice of Praiſe to God continually, that is, the Calves of our Lips, giving Thanks, or Confeſſing his Name: This is to Glorifie God, he that offereth Praiſe Glorifieth me. There is an Active and Paſſive Praiſing of God; an Active, when in heart, tongue and life we ſhew forth his Glory. Thus *David*, Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name; bleſs the Lord O my Soul. And St. *Paul*, Bleſſed be the God and Father of our Lord *Jeſus Chriſt*, who hath bleſſed us with all ſpiritual bleſſings in heavenly places, or things in *Chriſt*: Our Tongue is called in Scripture our glory, in nothing more, than in Glorifying or Praiſing God; therewith bleſs we God. I will Sing unto the Lord as long as I live; I will Sing Praiſe unto my God while I have my being, is the purpoſe and practiſe of every faithful Chriſtian: Our Lives ſhould praiſe the Lord, then we praiſe God indeed, when our Converſations are only as becometh the Goſpel of *Chriſt*. There is alſo a Paſſive Praiſing of God: All the Works of God Praiſe him, his Saints only bleſs him: our Bodies, Souls and Spirits declare, with all the reſt of Gods Works, his glory; but when they are by Gods Spirit changed into the Im ge of God, from glory to glory, and the faculties of the one, and the members of

the others are Inſtruments in tune, exerciſing Righteouſneſs and true Holineſs, then they much more ſpeak the Praiſe of God.

3. There is alſo a Love of Communication and Benevolence which is Mutual, between God and the Godly. God is a Communicative Good, he is never weary of giving: We are too often weary of asking and receiving. God is good, and doth good. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things: he that will give grace and glory, will withhold nothing that is good. If ye then being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in Heaven, give good things to them that ask him.

We have nothing to give to God but what we have from him; the beſt thing we have to give him is our heart; My Son give me thy heart: Our whole Man, and our whole duty is intirely to be preſented to God as a living reaſonable ſervice, and yet when we have done all we are but unprofitable ſervants. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? Good Lives is profitable to all things and perſons, but not unto God; we cannot add any thing to God's Eſſential Perfections. God is ſo good, that a Cup of cold Water given to a Diſciple, in the name of a Diſciple, ſhall not loſe its reward. Our Love of Benevolence to God, is, by his gracious power, a willing what God wills, and a nilling what he nills; a doing what he commands us, as he commandeth us; and a not doing what he forbids us, becauſe he forbids us; when we are good our ſelves, and good to our ſelves, and do good to others; when we forget not to do good, and to Communicate, as we have opportunity; but, do good unto all men, eſpecially unto them

who are of the houſhold of Faith, and remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being our ſelves alſo in the Body: then are we, if I may ſay, good to God, though our goodneſs extendeth not to him, but to the Saints that are in the Earth, and to the excellent in whom we are to delight.

There is alſo a Real Union, Communion, and Communication between Chriſtians in Love; Every Saint loves all Saints: By this ſhall all men know that ye are my Diſciples, if ye have love one to another; and, by this we know, that we are paſſed from death to life, becauſe we love the Brethren; he that loveth not his Brother, abideth in death. Spiritual Love amongſt Brethren is an evidence of Spiritual Life; as ſoon as we begin to Love, we then begin to Live. Such a love as was between *David* and *Jonathan*, which was a Love of Union, Complacency, and Benevolence, muſt be between all true Chriſtians: So it was in the Primitive times, notwithſtanding their diverſities of Judgments in ſmaller matters, the multitude of them that believed were of one heart, and of one ſoul; neither ſaid any of them, that any of the things which he poſſeſſed was his own, but they had all things common in Charity; neither was there any among them that lacked; for, as many as were Poſſeſſors of Lands, or Houſes, ſold them, and brought the Priſes of the things that were ſold, and laid them down at the Apoſtles feet; and diſtribution was made unto every Man according as he had need. Were all our Doubtful Diſputations laid aſide, and nothing but Faith, and Faithfulneſs, the Truth without Controverſie, Love without Diſſimulation, and Righteouſneſs profeſſed and practiſed amongſt us; nay, were but this one grace and duty of Charity, without which we are nothing, truly Known, Believed, and fervently

vently Exercised in the midst of us; How soon might we all meet together in the Primitive Pattern and Practise? if most of our Praying, Preaching, and Practising were of Gods Charity towards the World, and our Charity each to other; the Love of God would be shed abroad in our hearts by the Holy Ghost: that as touching Brotherly Love, we our selves should be taught of God to love one another. God who is love, and the Love of God towards us well known, would certainly beget Christian Love and Charity. These words of God deserve to be written in Characters of gold upon the posts of our Houses, and on our Gates: Oh that they were written upon the Tables of our hearts! Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God: He that loveth not, knoweth not God, for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins; hereby perceive we the love of God, because he laid down his life for us. Beloved, if God so loved us, we ought also to love one another: No man hath seen God at any time; if we love one another, God dwelleth in us, and his love is perfected in us. Behold here the great Argument breeding and augmenting love in and among Christians by profession! God is love, known to be so, in giving and sending his only begotten Son into the World: This Charity of God to us is the Soul of our Souls. Charity is the Soul of our Religion, not Bodily only; for, though we bestow all our goods to feed the Poor, and give our Bodies to be burned, and have not Charity, it profiteth nothing. The true Charity, the Charity that suffereth long, and

is kind, that envieth not, that vaunteth not it ſelf, or is not raſh, that is not puffed up, that behaveth not it ſelf unſeemly, that ſeeketh not her own, is not eaſily provoked, thinketh not evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, that never faileth; this Charity, not in word and in tongue, but in deed and in truth; for the Kingdom of God is not in Word, but in Power, would make theſe Kingdoms holy and happy. Every grace of God is good, great, lovely and precious, of infinite neceſſity; As Faith, Hope, Meekneſs, Temperance, Patience, *&c.* but the greateſt of theſe is Charity in ſincerity. Above all things we ſhould have fervent Charity among our ſelves; for, Charity covereth a multitude of Sins, and Love covereth all Sins, ſaith *Solomon.*

All diligence muſt be given to add to our Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs Brotherly Kindneſs, and to Brotherly Kindneſs Charity; Charity is the Bond of Perfectneſs: We are bid, above all things, by St. *Paul* and St. *Peter*, to put on Charity, to follow Charity, to be found in Charity, to have fervent Charity, to be examples in Charity; Charity is the fulfilling of the Law, both *Moral* and *Evangelical*; it is the end of the Commandment: yea, of the whole Word of God; Threatning, Promiſing and Commanding; all is but to bring back our Hearts and Lives to the Love of God, and one another. Oh, if the Charity of every one of us all towards each other abounded but exceedingly, What cauſe of Thankſgivings to God would this occaſion to the Godly or Charitable. There could not poſſibly be any want in theſe Kingdoms, if there were no want of Charity; Charity is all for doing good, both

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to all Souls and Bodies; of what quality, rank, and degree ſoever, to high and low, rich and poor together: Charity is full of Supplications, Prayers, Interceſſions, and giving of Thanks for all men; for Kings, and for all that are in Authority, or eminent place, that we may lead a quiet and peaceable life, in all godlineſs and honeſty; for, this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved, and to come to the knowledge of the truth.

By Charity God will every body ſhould have food and raiment; and every Soul its portion in due ſeaſon. Charity would have every Biſhop and Miniſter, as it were another *Chriſt*, for going about, doing good, and Preaching this Kingdom of God and his Righteouſneſs; or another *Paul*, who counted not his life dear unto himſelf, ſo that he might finiſh his courſe with Joy, and the Miniſtry, which he received of the Lord *Jeſus*; to teſtifie the Goſpel of the grace of God, Preaching the Kingdom of God, not ſhunning to declare unto them all the counſel of God, that he might be pure from the blood of all men: charging alſo other Goſpel Miniſters to take heed unto themſelves, and to all the Flock, over the which the Holy Ghoſt had made them Overſeers, to feed the Church of God, which he purchaſed with his own Blood; ſetting them in himſelf an Example of unwearied diligence, in Watching, Faſting, Praying, Preaching; not ceaſing to warn every one night and day with Tears: Serving the Lord with all humility of mind, and with many tears, and temptations, not keeping back any thing that was profitable unto them, but ſhewed, and taught them publickly, and from houſe to houſe; beſides miniſtring unto his own neceſſities with his own hands, and to them that were with him. If a Brother or Siſter be naked, and deſtitute of daily Food, Charity ſaith not,

Depart

Depart in peace, be you warmed, and filled; but giveth them thoſe things which are needful to the Body. What is Charity but a Work and Labour of Love, which God will not be unrighteous to forget, ſhewed unto his name, in Miniſtring unto the Saints? which every one is to do, and ſhew with the ſame diligence, to the full aſſurance of hope unto the end: But, whoſo hath this Worlds Good, and ſeeth his Brother have need, and ſhutteth up his bowels of compaſſion from him, How dwelleth the love of God in him? The love of God dwelleth not in him at all: for, this is the Commandment, that he who loveth God, love his Brother alſo; and he that loveth not his Brother whom he hath ſeen, How can he love God whom he hath not ſeen? What is the reaſon and cauſe of Wars, and rumors of Wars, Nation riſing againſt Nation, and Kingdom againſt Kingdom? Of Mens delivering up one another to be afflicted, of hating, betraying, biting, devouring, and killing one another, and of the abounding of Iniquity, but becauſe the love of many ſhall wax cold? Iniquity, with the effects, would ſoon be at an end, were all our heads and hearts at work in promoting this duty and grace of Charity.

I verily hope ſtill to ſee His Majeſties Kingdoms flouriſh and abound in this grace of graces, namely Charity; I have Charity for all, that they will be in Charity each with other, ſave the proud and covetous. The proud which are curſed will err from Gods Commandments, eſpecially from things of Charity, while proud; I have no hope of ſuch: pride is for contention and diviſion; only by pride cometh contention: Charity is for peace and unity againſt both. The covetous, whom the Lord abhorreth, count their gain to be Godlineſs; an heart they have exerciſed with covetous practiſes; curſed children, which have forſaken the right way, and

and go aſtray, becauſe they love the wayes of unrighteouſneſs; theſe are for Uſe upon Uſe, to ſwallow up the poor alive; From theſe Perſons, and Practiſes, the Good Lord deliver the King and his Kingdoms: O my Soul come not thou into their ſecret, unto the Aſſembly of Men proud and covetous, mine honour be not thou united. But Charity is humble, and the humble are Charitable; Charity is not puffed up with pride, or knowledge; not cruel, but liberal, and deviſeth liberal things, and by liberal things it ſhall ſtand. It is manifeſt, that theſe two cruel evils had a great hand in our late mutual devourings; and, except God by his wonderful Power and Providence interpoſe, we are ſtill in Eminent and Imminent danger of them.

The fear of God is another principal part of this Kingdom of God: Indeed, if we take it in the comprehenſive ſenſe, it is the ſum of Religion; but, take it as a Grace and the fear of God is to hate evil, and depart from it: the fear of the Lord is a fountain of life; to depart from the ſnares of death, it is the way of life; and this way of life is above to the Wiſe, that he may depart from Hell beneath; which can never be, but by firſt departing from ſin upon Earth. Unto Man, God ſaith, Behold! the fear of the Lord that is Wiſdom, and to depart from evil is Underſtanding. This fear of God is bred in the heart by the love of God: Ye that love the Lord hate evil; perfect love caſteth out the fear of bondage, and lets in the fear of reverence: for this we have Gods Promiſe; The Children of *Iſrael* ſhall return, and ſeek the Lord their God, and *David* their King, and ſhall fear the Lord and his goodneſs, in the latter dayes: they honour the King beſt who fear God moſt. Nothing like goodneſs to beget the fear of God, and due and true honor to the King; Love the Brotherhod, fear God, honor the King are linked together,

together. The fear of God is a fear to ſin, out of love and reverence to the Majeſty of God: he who truly fears God, fears nothing but ſin, and none but God and for God. How can I do this great wickedneſs and ſin againſt God, ſaith he, who is tempted to ſin? while he doth good, he is not afraid of the Power, becauſe he is the Miniſter of God for good to him; but, when he doth evil he is afraid; for, he beareth not the Sword in vain, for he is the Miniſter of God, a Revenger, to execute wrath upon him that doth evil; otherwiſe he is not afraid, of him that can kill the Body, and after that hath no more that he can do, becauſe he fears him which after he hath killed, hath power to caſt into Hell. This God he fears to ſin againſt, and therefore fears not to be caſt by him into Hell: While it is his care to cleanſe himſelf from all filthineſs of Fleſh and Spirit, and to perfect holineſs in his fear, and to work out his ſalvation with fear and trembling. This fear is Filial, and Reverential, a Child-like fear, afraid to diſhonor God; If I be a Father, ſaith God, Where is my honor? An earthly Father expects and deſerves honor from his child, ſo doth our heavenly Father from his children. The honor of reverence in carefulneſs to pleaſe him, and fearfulneſs to offend him; This is the fear of the Lord which tendeth to life, and he that hath it ſhall abide ſatisfied; he ſhall not be viſited with evil, in this fear of the Lord is ſtrong confidence.

The love and fear of God together breeds the beſt obedience, which is the beſt Sacrifice: the fear of God reſtrains from ſin, which is a tranſgreſſion of the Law of God; and the love of God conſtrains, yea helps to the fulfilling of it: Whoſo deſpiſeth the Word, ſhall be deſtroyed, but he that feareth the Commandment, to break it, ſhall be rewarded, ſhall be in peace; in keeping of them there is great reward; Great peace

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have they that love thy Law, and nothing ſhall offend them: but unto them that are Contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh upon every Soul of Man that doth evil: but, glory, honour, and Peace to every Man that worketh good; even to them, who, by patient continuance in well-doing, ſeek for Glory, and Honor, and Immortality, Eternal Life: This is the Love of God, that we keep his Commandments, and his Commandments are not grievous: This is love, that we walk after his Commandments. The obedience which is of, and pertains unto the Kingdom of God, is univerſal and conſtant: Then ſhall I not be aſhamed, when I ſhall have reſpect unto all thy Commandments. I have inclined mine heart to perform thy Statutes alway even unto the end. The Principles of new and true obedience, are Faith and Love, or Faith working by Love, called in Scripture, the obedience of Faith; neither Circumciſion availeth any thing, nor uncircumciſion, but Faith which worketh by love. The love of *Chriſt* conſtraineth us to live, not unto our ſelves, but unto him, who for us died and roſe again. The obedience we owe to God in this Kingdom of Grace, is Active and Paſſive; Active, not doing what he forbids, not walking in the Counſel of the ungodly, nor ſtanding in the way of ſinners, nor ſitting in the ſeat of the ſcornful; not walking after the Fleſh, according to the courſe of this World; but walking after the Spirit, doing the will of God from the heart; doers of the word, and not hearers only; for, not a forgetful hearer, but a doer of the Word, in obeying from the heart that form of Doctrine which is delivered to them, ſhall be juſtified, and bleſſed in his deed: Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing. Let none of you ſuffer as a Murderer, or as a Thief,

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or as a Buſie-body in other mens matters: let them that ſuffer, ſuffer as a Chriſtian, according to the will of God, patiently, for well-doing, this is acceptable with God, to whom we may commit the keeping of our Souls, and Bodies; alſo in well doing, as unto a faithful Creator: Whether our ſufferings be from God immediately; I will bear the Indignation of the Lord, becauſe I have ſinned againſt him: It is the Lord, let him do what ſeemeth him good; or mediately from Men, Bleſſed are they which are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven; Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake; ſuch are to rejoyce, and be exceeding glad, for great is their reward in Heaven. All that will live godly in *Jeſus Chriſt*, ſhall ſuffer perſecution; hereunto they are appointed, predeſtinated to be conformed to the Image of his Son; as in Active, ſo in Paſſive obedience; even thereunto are we called, becauſe *Chriſt* alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps; for it became him in bringing many Sons unto Glory, to make the Captain of our Salvation perfect through ſufferings, and his Soldiers alſo: When was it that Chriſtians Faith did grow ſo exceedingly, and the Charity of every one of them all towards each others abounded? their patience, and their joy, Was it not in their Perſecutions and Tribulations which they endured? The ground of Perſecution is the beſt for Grace and Comfort to thrive and grow upon. The Primitive Chriſtian hearers were uſed to hear the Word in much affliction, and joy of the Holy Ghoſt: Chriſtians therefore ſhould reckon that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in them, even the glory of grace, yea of one grace: ye

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greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſs, through manifold temptations; that the trial of your Faith, being much more precious then of Gold that periſheth, though it be tried with fire; might be found unto Praiſe, and Honour, and Glory, at the appearing of *Jeſus Chriſt*. In time of great Perſecutions and Tribulations, St. *Paul* remembred, without ceaſing, Chriſtians work of Faith, and labour of Love, and Patience, of Hope in the Lord *Jeſus*. There is a glory upon them, which cannot enter into them, they muſt enter into it; If ye be reproached for the name of *Chriſt*, happy are ye, for the Spirit of Glory and of God reſteth upon you.

Peace of Conſcience follows, upon ſound and ſincere obedience to God and his Laws; upon our Juſtification through Faith, we have the Peace of Reconciliation with God. The Kingdom of God within is a Kingdom of Peace; as much grace and obedience as there is in the heart, ſo much peace; Grace and Peace be multiplied: The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever. It is not Gods peace, that is not the peace of Obedience: He that ordains peace for us, works all our works in us; Thou wilt keep him in perfect peace, (peace, peace) or abundance of peace, whoſe mind, thought, or imagination is ſtaid on thee, becauſe he truſteth in thee. Let us be true to the God of Peace, the Prince of Peace, the Spirit of Peace, the Goſpel of Peace, and live our ſelves in Peace as much as in us lies with all men; and that we ſtudy to be quiet, and to do our own buſineſs, not being buſie-bodies in other Mens matters; walking in the way of peace, following peace with all Men, and holineſs; caſting all our cares on God, being careful for nothing, but committing our ſelves and wayes unto him; and the very

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God of Peace will give us the Peace which paſſeth all underſtanding; and, will give us ſome underſtanding of it, which will breed that Joy in the Holy Ghoſt, and holy rejoycing, which is unſpeakable and full of glory, which a ſtranger doth not intermeddle with; and, if God ſee it good for us, we ſhall have with all men the Peace of Love and Unity: when a Mans wayes pleaſe the Lord, he will make his Enemies to be at peace with him; however, he will make him to love, and be at peace with his Enemies, which is much better: this is to be perfect as our heavenly Father is perfect, and merciful as he is merciful; yea more, when a many wayes pleaſe the Lord, he will make all Creatures in League with him. Thou ſhalt be in League with the ſtones of the Field, and the Beaſts of the Field ſhall be at peace with thee; And thou ſhalt know that thy Tabernacle ſhall be in peace, or that peace is thy Tabernacle. But, there is no peace, ſaith my God, to the Wicked, no true peace; for they will not be at peace with God, though he beſeech them never ſo much to be reconciled to him, that they might have all this peace; they know not the way of peace, they deſire not the knowledge of his wayes, or acquaintance with him, that thereby they might be at peace with him: And therefore when they ſhall ſay peace and ſafety, which will be while the ſtrong man armed keepeth his Palace, and his goods are in peace; but, a ſtronger then he ſhall come upon him, and overcome him, and take from him all his Armor wherein he truſted, then ſudden deſtruction cometh upon them, as travel upon a Woman with child, and they ſhall not eſcape: but the Godly ſhall inherit the Earth, and ſhall delight themſelves in the abundance of peace; if they cannot have it in the World, and from the World, they can have it in *Chriſt*: In the World ye ſhall have Tribulation, but

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in me ye ſhall have peace; peace within, peace of Conſcience, if not outward peace from Man, one way or other peace they will have. It is peace they would have, therefore it is they ſo earneſtly ſeek it from God, and purſue it with Men; they Pray for the Peace of *Jeruſalem*, peace be within thy Walls, that proſperity may be within thy Palaces: for their Brethren and Companions ſake, they ſay, peace be within thee. Since *Jeſus Chriſt* hath left this Legacy to the Church, peace I leave with you, my peace I give unto you, they are at ſuit with God and Man for it; and, having a righteous Judge, who is King of *Salem*, that is, King of peace; and a wonderful Counſellor, both to hear and plead their cauſe; the Spirit, the Word of Promiſe, and the Wiſe, Pure and Peaceable, to be their Witneſſes, doubt not but to carry it in Gods good time, againſt Sathan, and the World, who are Enemies and Adverſaries to the Peace and Proſperity of Sion: That the fruits of Righteouſneſs may be ſown in peace of them that make peace, is the end of their deſires of peace, that being filled with the fruits of righteouſneſs, which are by *Jeſus Chriſt*, all may live to the glory and praiſe of God; for, herein is our heavenly Father glorified, when we bear much fruit: The fruit of holineſs to God, the fruit of righteouſneſs to Men; for, the fruit of the Spirit is in all Goodneſs, and Righteouſnes, and Truth, Love, Joy, Peace, Longſuffering, Gentleneſs, Faith, Faithfulneſs, Meekneſs, Temperance, Patience, Godlineſs, Brotherly-kindneſs, Charity: The beſt ſowing-time for theſe Seeds of Holineſs is in the fair weather of Peace; through Perſecution, through Sanctification of the Spirit, may be good to root them, and make them grow where they are ſown: And therefore we ſhould follow after the perſons, the things, the means that mae for peace; follow peace with all men, till

we overtake and catch it, as hunters, without wearineſs, till they have got their game. Eſpecially Magiſtrates and Miniſters, the great Peace-makers and keepers, in Church and State, are to follow it amain, with, and for each other, who are Commanders of it, and Counſellors to it: they who Preach the Goſpel of Peace, ſhould be for the Peace of the Goſpel. The beſt way to gain all to follow after Peace, is for the Leaders to begin, hold on, and hold out. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another; and the Lord of Peace himſelf give us Peace always by all means. The way to be perfect, to be of good comfort, to be of one mind; to have and to hold the God of Love and Peace in the midſt of us, is to live in peace: he is not a Son of God, nor a true Son of the Univerſal Church, that is not a Son of Peace. The Kingdom of God, which is a Kingdom of Grace, Righteouſneſs and Peace, is alſo a Kingdom of Joy in the Holy Ghoſt; Every Grace hath Joy in it, and being well exerciſed hath Joy accompanying it: Joy is the flower of Grace, rejoycing with joy unſpeakable and full of Glory, is the effect of believing in, and loving of the Lord *Jeſus*.

Godly Sorrow worketh Repentance, and Repentance Joy; they that ſow in Tears ſhall reap in Joy; he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing: the ſeeds of Grace, with the ſhowers of Grace, and the Influences of the Sun of Righteouſneſs, bring forth a crop of Joy; they who walk in the fear of the Lord will live in the comforts of the Holy Ghoſt; Joy, or Rejoycing is a Duty, a Grace, a Bleſſing Temporal, Spiritual and Eternal: Rejoyce in the Lord evermore, and again rejoyce; rejoyce not that the Spirits are ſubject to you, but rather rejoyce that your Names are written in Heaven;

ven: they who are Juſtified by Faith, and have peace with God, through our Lord *Jeſus*, by whom they have acceſs into the Grace wherein they ſtand, rejoyce in hope of the glory of God. The Lord is to be ſerved with Joyfulneſs, and with gladneſs of heart, for the abundance of all things. The Light of Gods countenance upon the Godly puts gladneſs in their hearts, more than in theirs whoſe Corn and Wine encreaſeth; everlaſting joy ſhall be upon the heads, and in the hearts of the ranſomed of the Lord, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away: this Joy of the Lord is their ſtrength, it is ſtrength to their outward man; it is not only ſtrength to, but the very ſtrength of the inward man. A ſound heart is the life of the fleſh; What is it that makes the heart ſound, and conſequently the body, but grace and joy exerciſed effectually? *David*, a man after God's own heart, whoſe heart was ſound in Gods ſtatutes, How often do we find him rejoycing in God, in his Word, delighting in the Godly, and in their Communion? Thou art the God of my ſtrength, ſaith he; How! O ſend out thy light and thy truth, let them lead me, let them bring me unto thy Holy Hill, and to thy Tabernacles, then will I go unto God my exceeding joy, the gladneſs of my joy: The God of his exceeding joy was the God of his ſtrength; they cannot want joy that make God their joy, the God of hope, the God they hope and truſt in; the God they hope to ſee face to face will fill them with all joy and peace, in believing, that they may abound in hope, through the power of the Holy Ghoſt: By this ſpirit in the inner man, the Father of our Lord *Jeſus Chriſt* will grant unto them, according to the riches of his glory, to be ſtrengthened with might, with all might, according to his glorious power, unto all patience and

long-ſufferings, with joyfulneſs, that they can do, and ſuffer all things through *Chriſt* which ſtrengthens them; they know both how to be abaſed, and how to abound every where, in all things inſtructed, both to be full and to be hungry; both to abound, and to ſuffer need; to ſuffer for the name of *Chriſt*, for the name and power of Godlineſs; for, all that will live Godly in *Chriſt Jeſus*, ſhall ſuffer perſecution: but they rejoyce, in as much as they are made partakers of *Chriſts* ſufferings; that, when his glory ſhall be revealed, they may be glad alſo with exceeding Joy. The great fight of Afflictions, partly whilſt they are made a gazing ſtock, both by reproaches and afflictions; and partly whilſt they become Companions of them that were ſo uſed; and the ſpoiling of their Goods they take joyfully, knowing in themſelves, that they have in Heaven a better, and an induring ſubſtance: What is Joy, but the Exultation, Dilatation, and Enlargement of a holy heart, running the wayes of Gods Commandments with delight, power, patience, and perſeverance, working therein a fervent willingneſs to be, and readineſs to do and ſuffer any thing whereby God may be glorified; a rejoycing in the way of Gods Teſtimonies as much as in all riches; the unſearchable riches of *Chriſt*, the riches of Grace, and the riches of Glory, are the matter of this Joy; the beholding, by faith, as in a Glaſs, this glory of God, our relation to him and his dear Son; and thereby our intereſt ingrace, and right and title to glory, are means both to beget, encreaſe, and perfect this joy, which is the ſtrength of the heart: What is the ground of our hope and confidence, when our fleſh and our heart fails us, but God our exceeding Joy, who is the ſtrength of our hearts, becauſe he is our portion for ever? All true believers muſt enter into the Joy of their Lord, which is ſo great and glorious, that it cannot

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enter into them: Eye hath not ſeen, nor ear heard, neither have entred into the heart of Man, the things which God hath prepared for them that love him; God hath revealed them to us by his Spirit here, but will reveale them in us hereafter: Which made S. *Paul* to reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us. And therefore, though now for a ſeaſon, if need be, the people of God are in heavineſs, through manifold temptations, yet they greatly rejoyce, and Joy in the God of their Salvation. This is their time to weep, lament, and be ſorrowful, while the men of the World rejoyce, but their ſorrow ſhall be turned into Joy, and Worldings Joy into weeping and wailing, and gnaſhing of teeth for ever. The weeping of the godly may endure for a night, but Joy cometh in the morning; for a ſhort night of ſorrow, they ſhall have an everlaſting day of Joy: as a Woman when ſhe is in travel hath ſorrow, becauſe her hour is come; but, as ſoon as ſhe is delivered of the Child, ſhe remembreth no more the anguiſh, for Joy that a Man is born into the World: In like manner, thoſe little children, of whom the faithful Miniſters of *Chriſt* travel in birth with until *Chriſt* be formed in them, What is their hope or Joy, or Crown of Rejoycing, but their New-born Babes, through their Miniſtery, come unto a perfect Man, unto the meaſure of the ſtature, or age, of the fulneſs of *Chriſt*; theſe are their glory, and joy, in the preſence of our Lord *Jeſus Chriſt*, at his coming, when they ſhall be preſented faultleſs before the preſence of his glory with exceeding Joy; for, when *Chriſt* who is their life ſhall appear, then ſhall they alſo appear with him in glory: and though in theſe laſt dayes there are Scoffers, walking after their own luſts, ſaying, Where is the promiſe of *Chriſts* coming? yet ſuch as are born

from above, believe and wait for the promiſe of his coming; becauſe he hath ſaid, I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you. The end of all things, ſpoken by *Chriſt* in his Word, is, that his joy might remain in them, and that their joy may be full. The end of their fellowſhip, and communion with *Chriſt*, and one another, is, that their Joy may be full even here upon Earth. Whatſoever you ſhall ask the Father, ſaith he, in my name, he will give it you: hitherto have ye asked nothing in my Name, ask, and ye ſhall receive, that your Joy may be full: That eternal life, namely *Jeſus Chriſt*, which was with the Father, and was manifeſted from the beginning, which the Primitive Chriſtians heard and ſaw with their eyes, which they looked upon, and their hands handled; for, this Life was manifeſted, and they declared it, that they might have fellowſhip one with another; and truly their fellowſhip was with the Father, and with his Son *Jeſus Chriſt*, came into the World, and lived in it, to the end their Joy might be full: If there be ſuch a fulneſs of Joy in the Kingdom of grace, What a fullneſs of Joy will there be in the Kingdom of glory? But, the triumphing of the Wicked is ſhort, and the Joy of the Hypocrite but for a moment; at the longeſt, his hopes and his joyes at death will give up their Ghoſt together; while the righteous have hope in their death, that will not leave them aſhamed; and the upright ſhall dwell in the preſence of God, where they ſhall ſhout aloud for joy; he ſhall guide them with his eye, and counſel unto death, and afterwards receive them to glory, and ſo ſhall they ever be with the Lord, in whoſe preſence there is fullneſs of joy, and at whoſe right hand there are pleaſures for evermore; unto which

which happy ſtate and place the good Lord bring the King and his Kingdoms, *Amen.*

The Kingdom of God, as it is a Kingdom of grace, ſo alſo a Kingdom of glory: A glorious Kingdom is the Kingdom of God, infinitely tranſcending all the glory of all the Kingdoms of this World. The tongues of Angels, and the tongues of Men cannot ſufficiently expreſs, or their underſtandings conceive the glory of this Kingdom of glory: Since the beginning of the World, Men have not heard, nor perceived by the ear, neither hath eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him. O how great is that goodneſs which he hath laid up for them that fear him, which he hath wrought for them that truſt in him before the Sons of Men! O could we ſee and hear, and taſte, as the Queen of *Sheba* did *Solomon's*, the Wiſdom of God, the Houſe, namely the third heaven, he hath built; the Meat of his Table, and the ſitting of his Servants, and the attendance of his Miniſters, and their Apparel, their Words, Works, and Wages, their Acclamations and ſhoutings with Joy, there would be no more ſpirit in us than was in her. The one half of the greatneſs of his Wiſdom, and of the greatneſs of this goodneſs cannot be told us; it infinitely exceedeth all the fame of report; happy are thoſe Men, happy are thoſe Servants, which ſtand continually before this God, to hear, and ſee, and enjoy this his Wiſdom and Goodneſs; happy are the People, in the account of the World, that enjoy the honors, and pleaſures, and riches of this World; but, in reality, happy are they who have God for their God. If St. *Paul*, who was caught up into Paradiſe heard unſpeakable words, which was not lawful or poſſible for a Man to utter; Who am I that darkneth this Kingdom of Glory by words? without knowledge who is able to compre-

hend the breadth, and length, and depth, and height of it, which paſſeth knowledge. This Kingdom is made up all of glory, the three glorious perſons; namely, God the Father, God the Son, and God the Holy Ghoſt, are the glory in it, and of it; there dwells the God of glory, the Lord of glory, the Spirit of glory. This Kingdom of glory is not Gods glory, God is the glory of this kingdom of glory. There is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; theſe derive their glory from the Sun; there is one glory of the Sun of righteouſneſs, another glory of the Angels, another glory of the Saints, theſe alſo receive their glory from the glorious Sun of Righteouſneſs; there are Angels of glory, Saints, Veſſels of glory, Thrones of glory, Crowns of glory; no perſons, no manner of things, to render this Kingdom of God inglorious: God hath no pleaſure in wickedneſs, neither ſhall evil dwell with him; the fooliſh ſhall not ſtand in his ſight, he hateth all workers of iniquity: There ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a Lie; Sin, Satan, and Sinners muſt never more come there: this Kingdom will have a happy riddance of them. The everlaſting preſence of one only God is the heaven of heavens, and the glory of this Kingdom of glory. Behold the Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be their God; and God ſhall wipe away all tears from their eyes, and there ſhall be no more death; neither ſorrow, neither crying, neither ſhall be any more pain, no more curſe; there will be nothing of Hell in Heaven, no more then there will be of Heaven in Hell: But the Throne of God, and of the Lamb ſhall be in this Kingdom; there will be no need of Sun, Moon, or Candle,

Candle, for the Glory of God will Lighten it, and the Lamb is the Light of it: Truly the Light is ſweet, and a pleaſant thing it is for the eye to behold the Sun in the firmament: but, with inviſible eyes, to ſee the inviſible Sun of Righteouſneſs in the firmament of glory; Oh how ſweet and pleſaant will that be. God is Light, and in him is no darkneſs at all: this Light ſhineth in darkneſs, but the darkneſs comprehendeth it not. The bleſſed and only Potentate, the King of Kings, and Lord of Lords, who only hath Immortality, dwelleth in the Light, which no Man can approach unto, whom no Man hath ſeen, nor can ſee, becauſe he covereth himſelf with Light, as with a Garment; for now we ſee through a Glaſs darkly, or in a Riddle: God, his Word, his Works of Nature, Grace, and Glory; every thing we ſee, hear, taſte, touch, ſmell, hath an inexplicable, and unutterable myſtery in it; now we know but in part, but in the kingdom of glory we ſhall know, as we are known. It doth not yet appear what we ſhall be; it doth not yet appear to us what God is: Who can tell what God is? but, we know, that when God-man ſhall appear, we ſhall be like him; for, we ſhall ſee him as he is, not in a Glaſs darkly; but then face to face, which will be our bleſſedneſs: Bleſſed are the pure in heart, for they ſhall ſee God; we walk by Faith, and not by Sight here; but in Heaven we walk by ſight, and not by faith; perfectly to ſee God, Father, Son, and Holy Ghoſt, in heavenly glory, and to underſtand the Myſteries of Trinity in Unity, and Unity in Trinity; and, that great Myſtery of Godlineſs, without Controverſy, God manifeſted in the Fleſh, Juſtified in the Spirit, ſeen of Angels, believed on in the World, received up into Glory, Preached unto, and among the Gentiles, even the unſearchable Riches of *Chriſt*; to make all men ſee, what is the

fellowſhip

fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God, to the intent that now, unto the Principalities and Powers in heavenly places, might be known, by the Church, the manifold wiſdom of God, which the Angels deſire to look into, to behold with underſtanding at once, all the ſecrets of nature, grace, and glory, according to our capacities, and to live for ever in the perfect viſion and knowledge of them all, will be our life eternal. This is life eternal, to know thee, the only true God, and *Jeſus Chriſt* whom thou haſt ſent. If to ſee the Face of Relations, and Friends, eſpecially Saints, be ſo deſirous; but we Brethren, ſaith St. *Paul*, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire; With what deſire ſhould every one of us deſire to behold the Face of God in righteouſneſs? that we may be ſatisfied with his likeneſs, and the faces of an innumerable company of Angels, and the faces of the general Aſſembly, and Church of the Firſt born, with the beauties and comlineſs of God, and perfect Godlineſs put upon them; to ſee alſo a new heaven and a new earth, wherein dwelleth nothing but righteous perſons, and righteouſneſs; to ſee the great City, the holy *Hieruſalem*, having the Glory of God; and her Light like unto a Stone, moſt precious, even like a Jaſper Stone, clear as Cryſtal, and a Wall great and high, and Twelve Gates, and at the Gates Twelve Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of *Iſrael*; on the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates; and the Wall of the City twelve Foundations, and in them the Names of the Twelve Apoſtles of the Lamb. And the City lyeth four ſquare, and the length, and the breadth, and the height

height of it are equal. The Wall thereof an hundred and forty and four cubits, according to the meaſure of a Man, that is of the Angel; and the building of the Wall of it of Jaſper, and the City pure Gold, like unto clear glaſs; and the Foundation of the Walls of the City garniſhed with all manner of precious ſtones; the firſt foundation Jaſper, the ſecond Saphire, the third Chalcedony, the fourth Emerauld, the fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beryl, the ninth a Topaz, the tenth a Chryſopraſus, the eleventh a Jacint, the twelfth an Amethyſt; and the twelve Gates twelve Pearls; every ſeveral Gate of one Pearl; and the Street of the City pure Gold, as it were tranſparent glaſs; where there is no Temple: for the Lord God Almighty, and the Lamb, are the Temple of it: and the City hath no need of the Sun, neither of the Moon to ſhine in it: for the Glory of God doth Lighten it, and the Lamb is the Light thereof. And the Gates of it ſhall not be ſhut at all by day, for there ſhall be no night there: a pure River of water of Life, clear as Chryſtal therein, proceedeth out of the Throne of God, and of the Lamb: In the midſt of the Street of it, and on either ſide of the River was there the Tree of Life, bearing Twelve manner of fruits every Month, which is in the midſt of the Paradiſe of God, which *Jeſus Chriſt* will give to him that overcometh to eat of, that he may live for ever. Who is he that hath had from the Father of Lights the leaſt ſaving glimpſe of this glory, that ſaith not, it is good to be here? Who hath had alſo the very leaſt true ſight of the vanity, inſufficiency, brevity, and certain uncertainty of all under the Sun, that ſaith not, Behold! all is vanity and vexation of ſpirit: my eye is not ſatisfied with ſeeing, nor my ear with hearing, nor my taſt with eating and drinking, or ſmell with ſmelling, nor the hand with touching,

touching, and handling; Vanity of vanities all is vanity, ſaith *Solomon* the Preacher. A ſight of the glory of all the Kingdoms of the World, which the Devil gave *Chriſt* an opportunity to behold, is but a glorious vanity, compared with that Majeſty of our Lord *Jeſus Chriſt*, and that excellent glory which the Apoſtles were eye-witneſſes of; for, they beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth, the glory of his people *Iſrael*: were the Majeſty, Beauty, Comlineſs, and Lovelineſs of all the reaſonable Creatures that ever were, is, or ſhall be, contracted and compriſed in one Man; How Lovely would that perſon be to ſee to? but *Chriſt*, God-man, is altogether lovely: How great is his goodneſs! and, How great is his beauty, who is the beauty of *Zion*, the perfection of beauty? No wonder that he is the deſire of all Nations, and that all true Saints have one thing to deſire of the Lord, namely, To behold the beauty of the Lord, and that their Soul deſires him in the night, and with their ſpirit within them do ſeek him early: Even new-born Babes, ſincerely deſire the Word *Chriſt*, and the word of *Chriſt*, that they may grow thereby; having taſted that the Lord is gracious, at his gracious Invitation. O taſt and ſee that the Lord is good; not as ſtill-born dead hypocrites, who have onely taſted, in a way of profeſſion, the good Word of God, and the Powers of the World to come, and ſo fall away, Crucifying to themſelves the Son of God afreſh, by not Crucifying their Luſts, and being Crucified to the World, and thereby put him to an open ſhame; but, by a lively Faith and Hope, they have ſeen and viewed their Beloved from head to foot; and can, by experience, ſay, My Beloved is white and ruddy, the chiefeſt among Ten thouſand, his head is as the moſt fine Gold, his Locks are buſhy and black as a Raven,

ven; his eyes are as the eyes of Doves by the Rivers of waters, waſhed with Milk and fitly ſet; his cheeks are as a Bed of Spices, as ſweet Flowers; his lips like Lilies, dropping ſweet ſmelling Myrrh; his hands are as Gold Rings ſet with the Beryl; his Belly is as bright Ivory overlaid with Saphires; his Legs are as pillars of Marble, ſet upon ſockets of fine Gold; his Countenance is as *Lebanon*; excellent as the Cedars; his mouth is moſt ſweet, having kiſſed them with the kiſſes of his mouth, and they, at his command, kiſſed him, leaſt he ſhould be angry; yea, he is in the eſteem of the pooreſt New-born Babe altogether lovely. The believing Beloved Spouſe is alſo Lovely to *Chriſt*; Behold thou art fair, my Love, behold thou art fair, thou haſt Doves eyes within thy locks, and thou art all fair, my Love, there is no ſpot in thee; thou haſt raviſhed my heart, my Siſter, my Spouſe, ſaith *Chriſt*, thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck. If the borrowed created beauty of a true Believer, a Spouſe yet imperfect, be ſo really raviſhing to *Chriſt*; How raviſhing will the beauty of the Creator of ſuch beauty be to the glorified ſpectators of it in the State of Glory, which *Chriſt* deſires on the behalf of all Believers; Father, I will that they alſo whom thou haſt given me, be with me where I am: that they may behold my glory which thou haſt given me. The beholding of this glory is our glory, if Joy unſpeakable and full of glory is to be had in a way of believing and loving of an unſeen God, and *Chriſt* and glory; Oh what unſpeakable unconceivable Joys will the perfect everlaſting Viſion of theſe afford to the glorified! This is that they are Watching, Working, and Waiting and Hoping, or Looking for that bleſſed Hope, and the glorious appearing of the great God, and our Saviour *Jeſus Chriſt*, when he ſhall come to be glorified

ed in his Saints, and to be admired in all them that believe; for, when *Chriſt*, who is their Life, ſhall appear, then ſhall they alſo appear with him in glory. *Chriſt* and his *Church* long to ſee each other, not in a Glaſs darkly, looking at one another at the Windows, ſhewing himſelf through the Latteſs, but face to face. The Spirit and the Bride ſay come; *Chriſt* ſaith, ſurely I come quickly, *Amen*; even ſo, come Lord *Jeſus*, ſaith all them that love his appearing. This perfect beatifical Viſion of God, in Heavenly Glory, will breed unutterable ſweet fruition in the neareſt Union, Communion, and Communication, between God and the Godly, as there is an Union in grace between *Chriſt* and every true Chriſtian, by Faith, through the ſpirit, which is inſeparable: So there is an Union in glory, or a glorious Union between the glorious Trinity and all the glorified, beyond all apprehenſion and expreſſion now; and the glory which thou gaveſt me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one; not one in Eſſence with God, in *Chriſt*, but one by reſemblance, or ſimilitude; an oneneſs there will be betwixt God and all the Godly glorified, infinitely ſurpaſſing all other unions here below: The Myſtery of Husband and Wife, one Fleſh; of King and Subject, one Kingdom; Soul and Body, one Perſon; Root and Branches, one Tree; Foundation, Corner-ſtone, and Building, one Houſe; are very great and Myſterious; but this of Grace and Glory much greater, and far more unconceivable: thoſe are as ſhadows, and ſo paſs away; this ſubſtantial and eternal: for Brethren to dwell (even) together in the unity of the Spirit, in the unity of that Faith, which worketh by Love in the bond of Peace. Behold how good and how pleaſant it is, beyond all expreſſion, apprehenſion, and approbation!

bation! But, for the General Aſſembly, and Church of the Firſt-born, which are written in Heaven, and the Spirits of Juſt Men made perfect, to dwell even together in unity, with Unity in Trinity, and Trinity in Unity, through all Eternity, in that glory which God the Father gave unto *Chriſt*, and *Chriſt* hath given unto them, that they may be one, even as the Father and his Son *Jeſus* are one; I in them, ſaith *Chriſt*, and thou in me, that they may be made perfect in one: How good, and how pleaſant a ſight will this be to behold? here, and onely here, will the Natural and Intellectual eye be ſatisfied, with ſeeing the hearts of all knit together in Love; and unto all Riches of the full aſſurance of Underſtanding; to the acknowledgment of the Myſtery of God, and of the Father, and of *Chriſt*; and, that Myſtery of Godlineſs, which, without controverſie is ſo great; God manifeſted in the Fleſh, becoming one with us in Nature, that we might become one with him in Grace and Glory; for, by one Spirit are we all Baptized into one Body, for the body is one, and hath many Members, and all the Members of that one Body, being many, are one Body; ſo alſo is *Chriſt*, for we are Members of his Body, of his Fleſh, and of his Bones; as Head and Members make up but one Body, ſo the Son of God, who is alſo the Son of Man; and the Sons of God, which are as head and members, make up one Myſtical *Chriſt*: a Myſtery great, beyond the capacity of Angels to conceive; which things they deſire to prye, or look into, and is the ſubject of their continual and juſt admiration: The full Viſion and Fruition whereof, will adminiſter alſo to every glorified Saint matter of the higheſt Adoration, and everlaſting Conſolation. Were this one Promiſe, of one heart and one way in the fear and worſhip of God accompliſhed in the midſt of us, that we might be his People, and he

our

our God, to rejoyce over us, to do us all the good he hath promiſed us; What greater, or better thing could we deſire on this ſide Heaven? why, in the Kingdom of God there will be one heart, and one way, and one work for ever: There will be no need of beſeeching Brethren by the Name of our Lord *Jeſus*, to ſpeak the ſame thing; that there be no diviſions among them; that they be perfectly joyned together, in the ſame Mind, and in the ſame Judgment. God, and all the Godly will there be ſo well known to each other, through the Light of the Sun of Righteouſneſs, that there will not be the leaſt ſhadow of diviſion, or fear of any ſeparation. This happy, perfect, and perpetual Union, is the foundation of that Communion and Fellowſhip between God, Angels, and Juſt Men made perfect, which is unſpeakable and full of glory. What Fellowſhip there is between the Father, the Son, and the Holy Ghoſt, is a Secret to us, if not to Angels, and Secret things belong unto the Lord our God; but, a mutual glorifying each other there was, is, and will be, from everlaſting to everlaſting: and, how far the glorified Saints and Servants of the Lord ſhall be made happy in the Enjoyment and Knowledge hereof in heavenly Glory, is ſo much above the reach of our meditation, that it ought to be paſſed over with ſilent Adoration: but, verily, and truly, our Fellowſhip will be with the Father, and with his Son *Jeſus Chriſt*, through the Spirit, and with all the bleſſed Angels, in ſuch a manner and meaſure, as no Tongue can utter, or Mind conceive. For Saints to draw nigh to God, and for God to draw nigh to them in Mercy even here, How good is it? It is good for me to draw near to God. Draw me, we will run after thee, is the Language and Prayer of every one that is Godly: but, when by drawing near to God, we are come to God, and are not only

only nigh him, but with him; How comfortable will that Communion be? It will be a Communion in the higheſt honors, the ſweeteſt pleaſures, and the trueſt riches: Them that honor me, ſaith the Lord, I will honor. It will be our heavenly happineſs to receive honor from God, and to give honor to God; this honor have all his Saints. Honor is ſuch an excellency, that is naturally deſired of every one; ſinners and unbelievers, who ſeek not the honor that cometh from God only, which is the only true honor, rather than live without it, will receive honor one of another, though thereby they are hindred from the honor of believing in God, and in his Son *Jeſus Chriſt*; which is, to give all honor to him to whom honor belongs, and to receive all honor from him, who is the only Author of every good and perfect gift. The making Man a little while inferior to, or lower than the Angels, and crowning him with glory and honor in a ſtate of innocency, made *David* fall into admiration; Lord, What is Man, that thou art mindful, or takeſt knowledge of him; or the Son of Man, that thou viſiteſt, or makeſt account of him? What admiration will it occaſion to the glorified, to be made like to, or equal with the Angels in Heaven; and then, and there, to wear Crowns of Glory, Honour, Righteouſneſs, and Life, which the Lord, the righteous Judge, ſhall give unto all them that are faithful unto death, and love and long for his appearing? When *Chriſt* who is our life ſhall appear, then ſhall we alſo appear with him in glory; not only like unto Angels, but unto *Jeſus Chriſt* the Lord of glory. It doth not yet appear what we ſhall be; but, we know, that when he ſhall appear, we ſhall be like him, in our bodies. We look for the Saviour, the Lord *Jeſus Chriſt*, who will change our vile Bodies, that they may be faſhioned like unto his

glorious Body, which is uncorruptible and immortal; This corruptible muſt put on incorruption, and this mortal muſt put on immortality. Our Bodies were fearfully and wonderfully made in ſecret, and curiouſly wrought in the loweſt parts of the Earth. The works of God are all wonderful, ſought out of all them that have pleaſure therein: This curious Piece of Mans Body is ſo full of wonderful myſterious works, in every part and member thereof, that all the Anatomiſts in the World could never find out, or deſcribe perfectly its excellency. It is quite beyond the reach of the underſtandings of all Souls, to comprehend the height, length, depth, and breadth of thoſe excellencies that are contained in the Body of Man: Indeed, ſin hath depraved it, and deprived it of much of its glory; yet remains there that majeſty upon it, that commands reverence from all other capable creatures. There are Bodies Terreſtrial and Celeſtial, each of which have their glory, the one before, the other after the Reſurrection: But, ſome Men will ſay, How are the Dead raiſed up? and, With what Body do they come? God giveth it a Body as it pleaſeth him: It is ſown a Natural Body, it is raiſed a Spiritual Body; it is ſown in weakneſs, it is raiſed in power; it is ſown in diſhonor, it is raiſed in glory, a glorious Body; Like unto the Body of *Chriſt*, perfectly free from all ſin; from Natural and Moral infirmities: no more pains or ſickneſs for ever. Perfect and perpetual health and holineſs will diffuſe it ſelf into every member. The united underſtandings of Men, from the beginning to the end of the World, cannot conceive, nor tongues expreſs or ſet forth, the Glory wherewith the Body of the meaneſt Saint and Servant of the Lord ſhall be clothed in the Kingdom of God and Glory; the Body hath many Members, and thoſe Members of the Body

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which we think to be leſs honorable, upon theſe we beſtow, or put on, more abundant honor, and our uncomely parts have more abundant comlineſs, for our comely parts have no need; but God hath tempered the Body together, having given more abundant honor to that part which lacked; ſo that when one member is honored, all the members rejoyce with it: If ſuch abundant honor, and more abundant comelineſs be put upon the Body in the ſtate of imperfection and corruption; What honor, and comelineſs, will God beſtow upon the Body in the ſtate of glorious perfection, when this corruptible muſt put on uncorruption, and this mortal muſt put on immortality, then will the head wear a Crown of an eternal weight of Glory; The eyes will be fully ſatisfied with ſeeing their glorious Redeemer face to face, and the faces of the general Aſſembly of the firſt-born, and the ſtately Buildings made without hands, the place of their everlaſting abode, with the honors, pleaſures, and riches of its furniture, which from the beginning of the World no eye hath ſeen, O God, beſides thee, what is prepared; The Tongue, Mans glory, will be everlaſtingly employed in warbling forth the glory of God, and the glory with God, in the higheſt Praiſes, in Singing the Song of *Moſes* and the Lamb: glorious things are ſpoken of thee, and in thee, O City of God. The glorious Words which will proceed out of the mouth of *Chriſt* will be the Wonder and Joy of Angels and Saints: It will be the Work and Wages of the Glorified to be ſpeaking to themſelves in *Pſalms*, *Hymns*, and *Spiritual Songs*, Singing and making Melody in their hearts unto the Lord. What melody will it be to the Ear to be ever hearing this new Song, ſung in perfect harmony, with Ten thouſand times ten thouſand, and Thouſands of thouſands, ſaying with a loud voice, Thou

art worthy, who waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God Kings and Prieſts; worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honor, and Glory, and Bleſſing; Bleſſing, and Honor, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever. But, Why do I ſpeak of what is unſpeakable, and undertake to write of that which is ſo unconceivable? He that was caught up into Paradiſe, which is the third Heaven, heard unſpeakable words, which it is not poſſible or lawful for a Man to utter; and, if it were poſſible for them to be uttered, it would be impoſſible for them to be underſtood: The Ear will have its perfect hearing there. Doth not the Ear try words, ſaith *Job?* no need of trying words in Heaven, where every one is a perfect Man, not offending in a Word. It is natural to all, to natural Men eſpecially, to ſpend their time in nothing elſe but either to tell or hear ſome new thing: as natural, ſo ſpiritual perſons have their delectation, the one in hearing what Men ſay, the other in hearing what God ſays.

I will hear what God the Lord will ſpeak, for he will ſpeak peace to his People, and to the Saints, even that peace which paſſeth all underſtanding. Faith, and all other Graces and Comforts, comes by hearing the Word of God Preached and Read; the benefit of hearing here in this life, under the means of Grace, is an unvaluable bleſſing. What glory then will it be to hear of nothing but glory? every one there will be very attentive to hear what God the Lord will ſpeak, who hath the words of eternal life. If all bare *Chriſt* witneſs, and wondred at the gracious words which proceed out of his Mouth, when on Earth, in his eſtate of humiliation;

humiliation, much more will all in Heaven bear witneſs, and admire, and adore the glorious words which will proceed out of his mouth, in his ſtate of Exaltation; his mouth is moſt ſweet, his words are altogether lovely: here, here only will the Ear be ſatisfied with hearing. Let me hear thy voice, ſaith *Chriſt* to the Church his Spouſe, for ſweet is thy voice. If the ſanctified voice of his Church, in *Prayers* and *Praiſes*, be ſo ſweet to *Chriſt* now; How ſweet will her glorified voice be to him in his glory? and, How ſweet will *Chriſts* voice be then and there to his triumphant Church? his voice will be ſweeter than all theirs. In Heaven there only is the hearing ear, and the perſons and things worthy to be heard: What Inſtruments of Muſick there will be, and Muſicians to time and tune, and ſound them, to delight and raviſh the ſenſe of hearing, God only knows. The voice of Harpers harping with their Harps have there been heard. Muſick upon Rivers of Water make the ſweeteſt and moſt ſolemn ſound: At Gods right hand there are Rivers of pleaſures, where there will be ſuch Muſick, as will raviſh the ears and hearts of Angels and Saints for ever. What ſpiritual Meat and Drink there will be in Heaven, to delight and pleaſe the ſpiritual taſte or palate, who can tell? Sure I am, there will be feeding and feaſting in Heaven. Our Lord *Jeſus* will be the true Bread as truly in Heaven without Ordinances, as on Earth in his Ordinances; and ſo will his precious Blood be drink really and ſpiritually alſo: but, the manner of eating and drinking there is ſuch a Myſtery, as cannot now be known, and may not be ſpoken to. If every Saint can ſay, How ſweet are thy words unto my taſte; yea, ſweeter than Honey to my mouth? If the word of *Chriſt* be ſo ſweet to a Chriſtian ſanctified; How ſweet will the word *Chriſt* be to ſuch an one

when glorified? How ſweet are the fruits of holineſs and righteouſneſs to a true believer, who ſits under *Chriſt* the Tree of Life with great delight? How ſweet, I ſay, is his fruit to his taſte in the way of an Ordnance? but, to him that overcometh, *Chriſt* will give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God; which, whoſoever eats of, ſhall live for ever. To taſte that the Lord is gracious here, is good; to taſte that the Lord is glorious will be beſt. The glory of the Body is but the Body of Glory, for our vile Bodies to be changed, that they may be faſhioned like unto *Chriſts* glorious Body; What a high expreſſion of glory is this? When *Chriſt* was Transfigured in the Mount, his face did ſhine as the Sun; and when he revealed himſelf to St. *John* the *Divine*, from the excellent Glory, his Body was clothed with a Garment down to the foot, and his Paps girt about with a Golden Girdle, his head and his hairs were white like Wool, as white as Snow; and his Eyes were as flames of Fire, and his Feet like unto fine Braſs, as if they burned in a Furnace, and his voice as the ſound of many Waters; and his Countenance was as the Sun ſhineth in his ſtrength: ſo ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father; but, the glory wherewith the Soul will be filled will be much more glorious, by how much the Soul excels the Body: The glory of the Soul, will be the Soul of Glory; and the Glory of *Chriſt* put upon the Body and Soul, the Glory of them both. It doth not yet appear what we ſhall be; but, when he ſhall appear, we ſhall be like him, as in our Bodies, ſo alſo in our Souls. We have, for ſubſtance, the ſame Souls with *Chriſt*, the ſame faculties and qualities; as underſtanding, will, memory, conſcience, and affections, with their executive powers; which are ſo precious, that

that one Soul in *Chriſts* account and eſteem, is more worth than one World. What is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? or, What ſhall a Man give in exchange for his Soul? It is too good to be exchanged; none beſides the Creator, Redeemer, and Sanctifier of Souls knows the worth of them: They are invaluable; our Souls are like unto *Chriſts* in divine glorious qualifications, having the perfect Ideas or Image of God imprinted upon them; conſiſting in Knowledge, Righteouſneſs and true Holineſs.

Chriſt, as God, is the brightneſs of his Fathers Glory, and the expreſs Image of his Perſon; and, being in the form of God, thought it not robbery to be equal with God, in his incommunicable excellencies; but, as Man participates only of the Communicable properties of God, in this different from mere Man, that being God-man in one Perſon for ever. God giveth not the Spirit, the Gifs and Graces thereof by meaſure unto him; but unto others the meaſure of the ſtature or Age of the fullneſs of *Chriſt*, who is the head of the Body, the Church: who is the Beginning, the Firſtborn from the Dead, that in or among all things he might have the preeminence; for, it pleaſed the Father, that in him ſhould all fullneſs dwell, the fullneſs of the Godhead bodily; to the end we might be compleat in him, and of his fulneſs, not only receive Grace for Grace, but, with open face, beholding, without a Glaſs, the Glory of the Lord, we might be changed into the ſame Image, from Glory to Glory; Even as by the Spirit of the Lord, now we ſee through a Glaſs darkly, in Heaven face to face; now we know in part, there we ſhall know even as we are known. This is Life Eternal, to know thee, the only true God, and *Jeſus Chriſt* whom he hath ſent; we ſhall know

him perfectly and perpetually; perfectly, not infinitely; his Understanding is infinite, his Essence incomprehensible: we, at our best estate, but finite, and therefore unable to comprehend so Infinite and Immense a being; and, whether we shall have the happiness of knowing his Essence or Being, not only of seeing him, but of seeing into him, and knowing what he is, as well as that he is; since it is so great a question with Divines, and so much disputed, and a greater mystery, I shall not dare to pry into it, but personally we shall know God, *Father*, *Son*, and *Holy Ghost*; we shall know him to be our God. Every one in Heaven will be able to say Infallibly, My God, and my Lord for ever; which is infinitely more, than to say, Heaven, Angels, and Saints are mine, with all their Glory. Every glorified Saint shall have the honor, pleasure, and treasure, of having and enjoying one God for his everlasting Portion. In the enjoyment of God and Heaven, all honors, pleasures and riches are only enjoyed: What honor God will put upon the glorified Saints in Heaven, he only knows; but, honor them he hath said he will; and, with Titles, so many, great, significant and noble, as will give them the fullest satisfaction. How empty, unsatisfying and fading, are all the Titles of honor which the Great ones of the World glory in, in comparison of those, wherewith Saints are dignified even in this World?

For the Sons of men to be called the Sons of God, is a Title of honor, that is to be expressed no other way; but, with a Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. All the Titles of honor in the World together cannot make a Man so honorable as this one, of being *Servant to Jesus Christ*. To be an Emperor of the whole World, to be King of all the King-

Kingdoms of the World, are Titles incomparably inferior to this. Every Title given to Saints in Scripture, hath ſo much honor, pleaſure, and profit in it unto them, as can never fully be ſet forth on this ſide heaven. They are made Kings and Prieſts unto God their Father, they are Prophets, they are ſtiled,

The Children of { *God*, The *Reſurrection*, The *Kingdom*, The *Marriage Chamber*.

The Beloved of God, the dearly Beloved of his Soul, and the Brethren of *Chriſt*; with many more ſo full of excellency, as the heart of Man cannot conceive. It is made a Character of a Citizen of *Zion*, That he honoureth them that fear the Lord. It will be the duty, work, and wages of Heaven, for Angels and Saints to give the higheſt honors to each other; It will be far from every one there to take away one anothers good Name, which is ſo precious a thing. Next to the admiring, adoring, loving, reverencing, praiſing, honoring, and glorifying the Name of God, they will have each others Name in great veneration; they will have a Name given them, even an everlaſting Name, better than of Sons and Daughters, which cannot be taken away. He that hath a Name above every Name that is named, not only in this World, but alſo in that which is to come, and gives them high and honorable Names, will preſerve them ſo through all Eternity: If they are notwithſtanding bleſſed, when Men ſhall hate them, and ſeparate them from their company, and reproach, and caſt out their Name as evil; If they then are to rejoyce, and leap for Joy, for behold

behold their reward is great in Heaven; How happy will they be, when they ſhall never hate, or be hated more, nor ever be ſeparated from the Company and Communion of ſo bleſſed a Society as is in Heaven; nor reproach, or be reproached; nor their Names caſt out as evil; nor ever be guilty of reflecting the leaſt diſhonor upon one another. There will be nothing here to obſtruct the fulleſt enjoyment of the fulleſt delight, their delight will be in the Lord, and he will be ever giving them the deſires of their hearts; they ſhall be abundantly ſatisfied with the fatneſs of his Houſe, and he will make them drink of the Rivers of his pleaſures; For, with God, is the fountain of Life: In his light ſhall they ſee light. The pleaſure of beholding this Light, of handling the word of Life, and of living in the Love of God, will yield everlaſting Conſolation to the glorified. Light and Life, and Love, are things ſo glorious, that the Eſſence of God is declared by them. God is Light, and in him is no darkneſs at all. The Son of God, even his Son *Jeſus Chriſt*, is the true God, and eternal Life. God is Love, and he that dwelleth in Love dwelleth in God, and God in him. He that Loveth not, knoweth not God, for God is Love. For Saints to be clothed with Light, as with a Garment, and to live in and with that Light, to which the Sun being compared, is darkneſs; How pleaſant and pleaſing will it be, both to the bodily and intellectual eye: Never will any eye be ſatisfied with ſeeing, till God who is Light be ſeen. The pure in heart are bleſſed in ſeeing God; the everlaſting loſs of the Beatifical Viſion, and fruition of God, will be the Hell of the ungodly. The pain of ſenſe will eaſilier be born than the pain of loſs. The Viſion of God is the Heaven of the Godly. O it is a bleſſed ſight to ſee God, and to be ſeen of him; If a glympſe here

of

of his glorious Majesty be so joyous; How glorious will a full and fixed sight of him be in Heavenly Glory? May I be blind to all the glory in this World, so I may live in a believing foresight, and lively hope of beholding that inaccessible Light, which is too glorious for Angels to behold, without covering their faces. This Light is Life it self, the original of life to all, whether of Nature, Grace, or Glory: God, in Scripture, is said to be the true and Living God, in opposition to false and dead Idols: Life is his being, he is because he Lives; and, our Life is hid with *Christ* in God, even that of Nature, of Grace, and of Glory; in him we Live, and Move, and have our Being: Life in it self is a happiness. O how precious a thing is Life! Skin for skin, and all that a Man hath will he give for his Life. The Life of a Fly hath been thought to be more worth than the World; The Life of a Man, doubtless, is more worth, than many Worlds which are without Life: but, it is the Life of Grace which makes the Life of Man his comfort; and the Life of sin to be a Living Death to him: But, the Life of Glory, which is ever to be glorifying and enjoying God, is the glory of Life. To live with Life it self, and for Life it self to live in us; How infinitely satisfying will it be to them who are glorified? That we shall be ever with this Lord of Life and Glory, is the most comfortable word in all the Scriptures: If any Man serve me, saith *Christ*, where I am there shall also my servant be. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me. The presence of *Christ* makes Heaven. It is our Life eternal to live with him who is Life eternal; and, to live to him; for none of us in Heaven liveth to himself; we live there wholly unto the Lord. His Glory there is as truly our end,

as

as it is here, he will give to every one glory enough; but he will not give his glory to another: None muſt glorifie himſelf there; God All-ſufficient will glorifie every one ſufficiently. I will glorifie the Houſe of my glory, ſaith the Lord. Not unto us, O Lord, not unto us, but unto thy Name give Glory, will be the Heavenly Ditty and Duty. Now unto God and our Father be glory for ever. Thou art worthy, O Lord, to receive glory, and honor, and power, for thou haſt created all things, and for thy pleaſure they are and were created. The main end of our Election, or Predeſtination, Redemption, Juſtification, Adoption, Regeneration, Sanctification, Preſervation, and Glorification, is to glorifie God in our Bodies, and in our Spirits which are Gods: Our vile Bodies are faſhioned like unto *Chriſts* glorious Body; ſo are our Souls transformed, renewed, ſanctified, and cleanſed with the waſhing of Water, by the Word, that they might be preſented to God himſelf, glorious, not having ſpot or wrinkle, or any ſuch thing; but that they ſhould be holy, and without blame before him in love, to the Praiſe of the glory of his Grace. God is Love as well as Life; the Life which he lives, is a life alſo of Love: What lovely living will it be in Heaven to live with love it ſelf? To love, and be beloved by God, who is Love, will be the Saints everlaſting happineſs: God will for ever be in love with all the Glorified Angels and Saints; and they again will for ever be in love with him. I Love them that Love me, ſaith God; not only God Eſſentially, but God Perſonally is Love: The Father is love, the Son is love, the Holy Ghoſt is love. The knowledge we ſhall have of the Trinity loving each other, with the love of Unity in an infinite manner, and meaſure, will very much contribute to our heavenly happineſs. If the Union, Communion, and

Communication

Communication of Love, between Husband and Wife, be ſo great a Myſtery; How much greater a Myſtery is that, which is between *Chriſt* and the *Church?* But, O how myſterious a ſecret are the Tranſactions of mutual love between Trinity in Unity, and Unity in Trinity! If God ſo loved the World, in this was manifeſted the Love of God, becauſe he ſent his only begotten Son into the World, that we might live through him: herein is love, that he loved us, and ſent his Son to be the propitiation for our ſins. I ſay, if God ſo loved the World, What manner of Love hath he beſtowed upon his only begotten Son? The Father loveth the Son, and the Son loveth the Father, and the Holy Spirit loveth both the Father and the Son; and the Holy Ghoſt is loved of the Father and the Son; and in their mutual loving and glorifying each other, as they were happy infinitely from Everlaſting, ſo they would have been to everlaſting, though all perſons and things had never been created. Gods eſſential glory is neither capable of addition, or diminution, by reaſon of its infinite perfection. God is not the happier for Angels, or Men; he needs neither their love or ſervice; but there is no being happy for any Creature, ſave in the full enjoyment of God, and his loving favour through all Eternity; his loving kindneſs is life eternal. We love him, becauſe he firſt loved us; he loved us from all Eternity: So God loved the World, and by ſo doing, hath engaged himſelf to love us to eternity; whom he loves, he loves to the end: That which makes his love altogether lovely, is, That he ſet his love upon us, becauſe he loved us; no Merit or Motive in us why he ſhould love us: there were Motives and Merits indeed why he ſhould not love us; when, by wilful ſin, we had caſt away the Mercies of our Creation, he might have caſt us off, and caſt us out

to the loathing of our perſons; In the day we were born, and lay polluted in our blood, then he looked upon us, and behold this time was the time of love; he then ſaid unto us, when we were in our Blood, Live. His Love was our Life. If God loved us ſo, when we were ſinful, What manner of Love will he beſtow upon us when ſinleſs? Our ſin Original and Actual incapacitates us to receive the Mercies, and enjoy the Love, the Lord would willingly vouchſafe us: But, in Heaven, we ſhall be able, and perfectly capable, and God infinitely willing to load us with all his Benefits; God will never be weary of giving out his Loves, nor we unwilling or weary in a Joyful and Thankful receiving of them, and returning the ſame to our beſt Beloved. It will be love of the neareſt union, the higheſt, and holieſt Communion, and the freeſt and fulleſt Communication. The glory which the Father gave unto *Chriſt*, he hath given to Chriſtians, that they may be one in glory, even as the Father and the Son are one, I in them, and thou in me, that they may be made perfect in one. A Myſtery that cannot be ſeen otherwiſe than by the light of glory. From this moſt intimate union, there doth ariſe ſuch a Communion between Father, Son, and the Holy Ghoſt, and the Triumphant Chriſtian Church, as will yield infinite and uninterrupted ſatisfaction; much of this Communion will be a mutual Commendation: Behold thou art fair, my Beloved, behold thou art fair; behold thou art fair my Love, yea pleaſant! thou art all fair, my Love, there is no ſpot in thee, ſaith *Chriſt* of his Church Militant. When *Chriſt* preſents to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh: there will be no want of expreſſions, for commendation of her; nor will the Triumphant Church want triumphing matter,

and

and words to ſet forth the Praiſes of her, altogether Lovely, and dearly Beloved Head and Husband; when he comes to be glorified in his Saints, he will be admired in and by all them that believe: then will the Name of our Lord *Jeſus Chriſt* be glorified in us, and we in him, according to the Grace of our God, and the Lord *Jeſus*; he will rejoyce over us with Joy; he will reſt in his Love; he will joy over us with ſinging when his Glory ſhall be revealed, that we may be glad alſo with exceeding Joy. When *Solomon* was anointed King, the People rejoyced with great Joy, ſo that the Earth rent with the ſound of them: When Saints are Anointed Kings, by the King of Kings, What ſhouting for Joy then will there be in Heaven? There is Joy in the preſence of the Angels of God, over one ſinner that repenteth. When all Sinners, by Repentance, have commenced Saints in Glory; then, not only the Angels of God, but the God of Angels will rejoyce over them with Joy unconceivable and full of Glory: Then will God ſupply all their needs according to his riches in Glory, by *Jeſus Chriſt*; the riches of the glory of the Myſteries of *Chriſt*, which now are unſearchable, will then be laid open: The Lord ſhall open unto his Heavenly Family his good Treaſure, where every one ſhall have full and free liberty to take his everlaſting portion of glory; not for himſelf only, but for the Community: the glorified have a partnerſhip in each others happineſs. Every one in Heaven hath a full view of, a ſhare in, and a right unto, the glory of every bleſſed Angel and Saint, which greatly adds to their glory, therefore it is ſuch a weight of glory. In the Primitive Church they had all things common, neither was there any among them that lacked: in the Church Triumphant, where there is perfect Charity, all things will be for ever common,

common, becauſe they are of one heart, and one Soul. In this covetous World it is far otherwiſe; every one ſtands much upon his own glory: The Wiſe Man doth glory in his Wiſdom; the Mighty Man doth glory in his Might; the Rich Man doth glory in his Riches; but glorifieth not God with them in being rich in good Works; making others poor to make himſelf rich: contrary to the Example and Practiſe of our Lord *Jeſus Chriſt*, that though he was Rich, yet for our ſakes he became poor, that we through his Poverty might be Rich with the Riches of his Grace, and the Riches of the glory of his Inheritance; being heirs of that Kingdom, which God the Father, in his everlaſting Decree purpoſed to them: We have obtained an Inheritance, according to his good pleaſure, which he hath purpoſed in himſelf, being Predeſtinated, according to the purpoſe of him who worketh all things after the Counſel of his own Will; and not only purpoſed, but prepared for them from the Foundation of the World: In my Fathers houſe, ſaith *Chriſt*, are many Manſions; I go to prepare a place for you, which eye hath not ſeen, nor ear heard, neither have entered into the heart of Man, the things which God hath prepared; what God hath prepared *Chriſt* hath purchaſed: Our Inheritance is the purchaſed poſſeſſion. We loſt not only our ſelves, but all our right to the Kingdom of Glory. All have ſinned and come ſhort of the glory of God. By the grace of Redemption our Lord *Jeſus Chriſt* hath recovered this forfeited Glory. That Kingdom and Glory which *Chriſt* hath purchaſed, God hath promiſed to the Poor in this World, whom God hath choſen, rich in Faith, and heirs of the Kingdom, which he hath promiſed to them that love him; and, becauſe he is faithful that promiſed, this Kingdom is preſerved, which is an Inheritance Incorruptible

corruptible and Undefiled, and that fadeth not away; reſerved in Heaven for them who are the called according to his purpoſe; even the purpoſe of God according to Election; not of Works, but of him that calleth; for, as there is a Kingdom purpoſed, ſo are there perſons that are purpoſed to this Kingdom, and prepared to it; that he might make known the riches of his glory on the veſſels of Mercy, which he hath afore prepared unto Glory, even a pecu iar or purchaſed People; the Church of God, which he hath purchaſed with his own Blood: for we were not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of *Chriſt*; that we might be the heirs of the Promiſe of the Crown of Life, which the Lord hath promiſed to them that love him; who are kept by the power of God, through Faith, unto Salvation: for, as there is an Inheritance in Heaven, reſerved for all that are called according to purpoſe, prepared, purchaſed, and Children of the Promiſe; and, if Children, then Heirs, and Joynt-heirs with *Chriſt* in his Kingdom of Glory; ſo theſe are kept, by him that is able, from falling, and preſented faultleſs before the preſence of his Glory, with exceeding Joy: Theſe are the perſons unto whom it is given to know the Myſteries of the Kingdom of God, and to enjoy the Mercies, Graces, Comforts, and the glorious Priviledges thereof, both for time and eternity. Thus have I, through the gracious aſſiſtance of Gods Holy Spirit, in ſome meaſure opened the Myſteries and Treaſures of the Kingdom of God; which, as it is a Kingdom of Grace, ſo alſo a Kingdom of Glory; having finiſhed the Doctrinal part, the Application followeth.

1. For Information of the Neceſſity, Excellency, and Utility of the Chriſtian Religion. There is an

abſolute and infinite neceſſity, that every one ſhould profeſs and practiſe the true Religion in the Doctrine and Duties of it, which are according unto Godlineſs, for the attainment of Grace and Glory; which, in conjunction with the Glory of God, is the one thing neceſſary. Such a thing there is, as Pure Religion and undefiled, whereby we bind our ſelves in a Solemn Covenant, to be what God would have us to be; and, to do, what God would have us to do; upon which our endleſs ſtate depends: and therefore to be really Religious, which is a living to God, is no indifferent thing; becauſe the inviſible things of eternity, which Religion is concerned about, are the greateſt realities, and of the greateſt moment to every Immortal Soul, which is capable of being unſpeakably happy or miſerable, in Heaven or Hell through all Eternity. God and *Chriſt*, and Grace, and Glory muſt be had, there is no living or dying in Peace without them. Behold, now is the accepted time, to accept them, and to be accepted! Behold, now is the day of Salvation! which if it be neglected, an eternal night of Damnation followeth.

There is alſo an excellency in Religion, which appears, in being converſant about matters of ſuch tranſcendent worth and weight; as namely, the glorifying of God in wayes of Grace and Glory: upon this account therefore it is, the Righteous is more excellent then his Neighbor. Religion is for Godlineſs which is profitable to all perſons, and things; having promiſe of the Life that now is, and of that which is to come. Happy is the Man that in the way of Religion getteth Godlineſs, for the Merchandiſe of it is better, than the Merchandiſe of Silver, and the Gain thereof than fine Gold; ſhe is more precious than Rubies, and all the things thou canſt deſire are not to be compared unto her;

her; Length of dayes is in her Right hand, and in her Left hand Riches and Honor; her wayes are wayes of pleasantness, and all her paths are peace.

2. This Doctrine of the Kingdom of Grace and Glory speaks doleful and dreadful Tidings to the wicked and ungodly. The unrighteous shall not inherit the Kingdom of God. No Whoremonger, nor Unclean Person, nor Covetous Man, who is an Idolater, hath any inheritance in the Kingdom of *Christ* and of God. Let no Man therefore deceive himself with vain words, for because of these things cometh the wrath of God upon the Children of Disobedience; the loss of this Kingdom will be more intollerable to the Wicked, than the enduring of the eternal torments of Hell, because the loss is infinite; God is lost, and the Eternal weight of Glory is lost. The pains of Hell are after a sort finite, though infinite in duration; and between finite misery, and infinite glory, there is an infinite inequality.

3. If there be a Kingdom of Grace and Glory, Are not they then besides themselves, that think and say, That a holy diligence, and strictness in Religion, and the Duties thereof, in order to its attainment, is more ado then needs; that practically say, It is vain to serve God: and, What profit is it that we have kept his Ordinance? and, Behold! What a weariness, *&c.* When the Son of Man shall come in his Glory, and all the holy Angels with him, and shall sit upon the Throne of his Glory, and shall gather before him all Nations, and shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, and shall set the Sheep on his Right hand, but the Goats in the Left; when the King shall say unto them on his

Right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World: When he ſhall ſay alſo unto them on his Left hand, Depart from me ye Curſed into everlaſting fire, prepared for the Devil and his Angels: When the Lord *Jeſus* ſhall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord *Jeſus Chriſt*; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the Glory of his Power; when he ſhall come to be glorified in his Saints, and to be admired in all them that believe; when *Chriſt* ſhall reckon with his Servants about the improvement of their time and talents, for we muſt all appear before the Judgment Seat of *Chriſt*, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad; and ſhall ſay, Well done thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things; enter thou into the Joy of thy Lord: and when he ſhall ſay to him that received one Talent and hid it in the earth; Take the Talent from him, and caſt ye that wicked, ſlothful and unprofitable Servant into outer darkneſs, there ſhall be weeping and gnaſhing of Teeth: then will the holy diligence of the Saints and Servants of the Lord be juſtified; and the minds of them that judged diligent Godlineſs to be more ado than needed, will be otherwiſe minded, and wiſh, too late, they had been wiſe and faithful; that by their Lord, at his coming, they might have been found ſo doing, as thoſe that were faithful unto death, and receive the Crown of Life.

4. That there is a Kingdom of Grace and Glory, ſpeaks the dignity and happineſs of the Saints; Let

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their condition in this World, as to the things of the World, be never ſo bad; be they poor and perſecuted, having nothing, they poſſeſs all things; things Temporal, Spiritual, and Eternal are their right; all things are yours, ſaith the Apoſtle: Whether *Paul*, or *Apollos*, or *Cephas*, or the World, or Life, or Death, or things preſent, or things to come, all are yours; and, the reaſon is, becauſe *Chriſt* is yours: he that hath *Chriſt*, hath all things. He that ſpared not his own Son, but delivered him up for us all; How ſhall he not with him alſo freely give us all things. They who have a true intereſt in God and *Chriſt*, and Grace and Glory, cannot want for real Treaſures, Honors and Pleaſures, either in this, or the better World.

5. That there is a Kingdom of Grace and Glory, ſpeaks alſo the great love of God, wherewith he hath loved us, and the exceeding riches of his Grace; That God of his free Mercy towards us in *Chriſt Jeſus*, ſhould take any of us out of the ſtate of Nature, Sin, and Miſery, to reinſtate us into his Grace and Favour; That from the preſence of his Grace he might tranſlate us into the preſence and Kingdom of his Glory: What manner of love hath God the Father beſtowed upon us? God ſo loved the World, that he ſent his only begotten Son into it, that whoſoever believes in him ſhall not periſh, but have everlaſting Life; this is love paſſing knowledge.

2. The ſecond Uſe is for trial and examination of our ſelves, as to our right and title to glory. The laſt Article in our Chriſtian belief, is the Life everlaſting, which every one will ſay he believes, That there is a Kingdom of Glory, is without controverſie. The great Queſtion is, To whom this Kingdom of Glory belongs? I have before proved by Scripture, That there is a purpoſed, prepared, purchaſed, promiſed,

miſed and preſerved Kingdom of Glory; and that there are certain perſons in Gods everlaſting decree, purpoſed, prepared, purchaſed, promiſed and preſerved to be the heirs of this Kingdom for ever: But, all the difficulty is, how every one may arrive to a comfortable aſſurance of his Intereſt in, and right and title to ſo glorious a Kingdom, as God and his *Chriſt*, in infinite Wiſdom, and Mercy, from all Eternity hath purpoſed, prepared, purchaſed, promiſed and preſerved; and that he is one purpoſed, prepared, purchaſed, promiſed, and reſerved unto this Heavenly Kingdom: This may be known by thoſe and only thoſe, that give all diligence to know it; ſuch are they that with purpoſe of heart cleave unto the Lord: the things they purpoſe, they purpoſe not according to the Fleſh; that with them there ſhould be, yea, yea; and, nay, nay: thou haſt fully known, ſaith St. *Paul*, my purpoſe; If we can know the purpoſes of our hearts, if the purpoſes of our hearts be only to the glory of God, and glory with God, for the way and means conducive to this end, as truly as to the end it ſelf; then we may ſurely know, that this Kingdom is purpoſed for us, and we purpoſed to it. Are the purpoſes of your hearts ſet within you againſt ſin, all ſin, the wayes, the occaſions, the temptations to ſin; againſt Satan, and the World, the honors, the riches, and the pleaſures thereof, as they ſtand in oppoſition unto, and competition with God, *Chriſt*, Grace, Glory, and your immortal Souls? Are you fully purpoſed for God-Glorifying, and God-Enjoying, in time and for eternity? This is one great evidence, that you ſhall be glorified with him, and enjoy him in this purpoſed Kingdom of glory, if you hold on, and hold out unto the end. The Kingdom prepared is theirs, who are ſerious and ſincere, in preparing themſelves

ſelves for it; Indeed, the preparations of the heart in Man are from the Lord, but the Lord gives to every Man a heart to make Conſcience to prepare himſelf in the uſe of all good means, for that eternal weight of Glory, which God hath prepared for him a Veſſel of Mercy, according to the riches of his Glory, which he had afore prepared unto glory; for, we are his Workmanſhip, created in *Chriſt Jeſus* unto good Works, which God hath before ordained or prepared, that we ſhould walk in them: The whole Church of God is prepared as a Bride adorned for her Husband; a Veſſel unto honor, ſanctified and meet for the Maſters uſe, and prepared unto every good work. Miniſters are Gods Inſtruments herein, to turn the diſobedient to the Wiſdom of the Juſt; to make ready a People prepared for the Lord; for which end, their feet are ſhod with the preparation of the Goſpel of Peace. How beautiful are the feet of them that Preach the Goſpel of Peace, and bring glad tidings of good things? Under *Chriſt*, God hath truſted every one with the care of his own Soul, and given him a Talent to employ and improve for its Sanctification, and Salvation: for, this is the will of God, even our Sanctification, who will have all Men ſaved, and to come to the knowledge of the Truth; and, it is his Will, that every one ſhould be a faithful and wiſe Steward, to give his Soul its portion of meat in due ſeaſon; and that Servant which knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes; and he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes: for, if the Word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; How can any think to eſcape who neglect ſo great Salvation? Search

therefore, and try what preparations are you making for Death, Judgment and Eternity in good earneſt; the Kingdom prepared, and the People prepared for it, are preparing with all their might for an enterance to be miniſtred unto them abundantly, into the everlaſting Kingdom of their Lord and Saviour *Jeſus Chriſt*: and, it is for certain, that this Kingdom is prepared, that every one ſhould prepare till they be prepared for it. And, we may further know our Title to this Kingdom, if we are willing to go, if I may ſo ſay, to the price of it; though it be purchaſed for us, and we purchaſed to it; for, we are bought with a price. The Kingdom, and the Subjects of it, were bought at no lower a rate than the precious Blood of *Jeſus Chriſt*: yet in a way of duty, though not of merit, muſt we make account to lay down a certain price, before we can actually poſſeſs this Kingdom; It coſt *Chriſt* dear of his Father for our ſakes; he laid down his life for it: but, conſidering the worth and the weight of this glory, we may have it at a cheap rate. Something *Chriſt* expects we ſhould part with; and, ſomething we are to do and ſuffer, before he give us the Kingdom: We are to buy the Truth; but, not to ſell it. We muſt come to the knowledge of the Truth before we can be ſaved; and, before we can come to the ſaving knowledge of the Truth, it will coſt us the daily diligent uſe of all the means of grace as long as we live. Grace and Glory differ only in degree: It is *Chriſts* Counſel, to buy of him Gold, which is Grace, that we may be rich; white Raiment, that we may be clothed; Eye-ſalve, that we may See: He that hath no Money, may, and muſt buy Grace and Glory without Money, and without Price, or go without them. The Kingdom of Heaven is like unto a Treaſure hid in a Field; the which, when a Man hath found, he hideth;

deth; and, for Joy thereof, goeth and ſelleth all that he hath, and buyeth that Field. The Kingdom of Heaven is like unto a Merchant-Man, ſeeking goodly Pearls; who when he had found one Pearl of great price, he went and ſold all that he had, and bought it: a ſure ſign he valued it above all he had. *Chriſt* is the Pearl of great price, grace and glory is the Kingdom. This Pearl of great price is to be bought without price: a thankful acceptance of it is all that is required, to the enjoying of it. He that hath, by ſelling all he hath, bought this Pearl of great price, hath the whole Kingdom of grace and glory into the bargain; he that hath the Son, hath life, Spiritual and Eternal. Try we therefore our ſelves, how willing and ready we are, to part with our all; all our ſins, our beloved luſts, our right eye, our right hand, our right foot, all our honors, pleaſures and riches, yea, and our lives, if they ſtand in our way to *Chriſt* and Heaven. If we be truly willing to be any thing, to do any thing, to ſuffer any thing, according to the will of God, bleſſed is that Servant, whom his Lord, when he cometh, ſhall find ſo doing.

The Kingdom of God is a promiſed Kingdom, and the heirs of it are the children of Promiſe, and children that are under a Solemn Covenant and Promiſe to walk worthy of God, who hath called them unto his kingdom and glory; which accordingly they are deſirous, laborious, and careful to do, being greatly engaged thereunto; for this is the promiſe that he hath promiſed us, even Eternal Life, which is our hope; In hope of Eternal Life, which God, that cannot lie, hath promiſed, and he is faithful that promiſed; and all the children of the Promiſe judge him faithful, who hath promiſed; and therefore they hold themſelves obliged to be faithful, in all their promiſes unto God,

and Man: And, as God is true, their word toward him, and each other, is not yea and nay; but, in *Christ Jesus* yea: and, the Motive is, For all the Promiſes of God in him are yea, and in him Amen, unto the glory of God: becauſe Gods Promiſes are yea and Amen, ours therefore ought to be ſo. The Character of a Citizen of *Zion* is one that ſpeaketh the truth in his heart; that Sweareth to his own heart and changeth not. Let us ſearch our hearts, and try our wayes, as to our Promiſes, relating to our own ſelves, whether there be truth and faithfulneſs in them all: We are to be Covenant-keepers, as well as Covenant-makers; whether our Covenant-promiſe refer to God, our ſelves, or others: He that is not true to himſelf, can never be faithful to God or Man; and is not careful to perform all his promiſes faithfully to the Lord, will certainly prove untrue to himſelf and others: It is a ſin of preſumption for any, to hope that God will fulfil his Promiſes to him, while he makes no Conſcience of making, and keeping Promiſe with God and Man. Gods Mercy is in the way of our Duty. Oh let us ſeriouſly enquire into our Conſciences, Converſe, and Converſations, whether we be habitually punctual, as to our Promiſes; Are they indeed like unto Gods Yea and Amen? then have we good hope, through grace, that all Gods Promiſes, Temporal, Spiritual, and Eternal, will, in Gods good time, be made ours; wherein are treaſured up the unſearchable Riches of *Chriſt*.

This kingdom of God is preſerved to them that are kept for it, by the Power of God, from every evil work, and he will preſerve them unto his Heavenly kingdom; ſuch are they, and they only, that keep themſelves in the love of God, looking for the Mercy of our Lord *Jeſus Chriſt* unto Eternal Life: The Mercy and Grace of God lays hold on them; and they,

by the help thereof, lay hold on Eternal Life: Do we uſe all Gods holy Means faithfully, to lay hold on Eternal Life? when this Life is ended, Eternal Life will lay hold on us: But, the greateſt Evidence of our right to glory, is *Chriſt dwelling in us*; *Chriſt* in you, ſaith St. *Paul*, the hope of glory: Know you not, ſaith the ſame Apoſtle, how that *Jeſus Chriſt* is in you, except ye be Reprobates, or unapproved? *and our dwelling in him*, no ſurer ſign of our dwelling with *Chriſt* in glory, than his dwelling in us, and our dwelling in him through grace. We know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true; and, we are in him that is true, even in his Son *Jeſus Chriſt*: But, How may we know this? Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit; now, if any man have not the Spirit of *Chriſt*, he is none of his: and, if *Chriſt* be not ours, his Kingdom cannot be ours.

The Spirit of Promiſe wherewith we are ſealed, is the earneſt of our inheritance; the Spirit ſealing, is the making perſons of ungodly, godly; and ſetting them apart for God and Glory: the earneſt is part of the ſum, to give aſſurance of the whole. How ſhall we know, that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens; but by the earneſt of the Spirit, which God hath given to us, and which hath wrought us for the ſelf ſame thing, according to his Mercy, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſheds abundantly upon the heirs of glory, through *Jeſus Chriſt* our Saviour: there is no entering into Heaven, but by Regeneration; we muſt be new Creatures, or loſt Creatures for ever. Only thoſe that are born

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from above by God, are to live above with God: *Jeſus* ſaith, Verily, verily, except a Man be born from above, he cannot ſee the Kingdom of God: Verily, verily, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. And, we may be ſure, that *Chriſt* dwells in us, and we in him; that we have his Spirit in us, and are Regenerated, if we are in the Faith, and are ſound and ſincere believers, and ſuch as love and obey the Lord. Examine your ſelves, whether ye be in the faith; prove your ſelves; Know you not your own ſelves, how that *Jeſus Chriſt* is in you? In whom? in you that are in the Faith, that *Chriſt* may dwell in your hearts: By Faith the Spirit is received; by the hearing of Faith, the doctrine of Faith, mixed with Faith in them that hear it, who are born again, not of corruptible ſeed, but of incorruptible, by the word of God; for of his own will begat he us, by the word of truth, working the truth of Faith in us; and, whoſoever believeth that *Jeſus* is the *Chriſt*, is born of God; and every one that loveth is born of God; that loveth him that begat, and loveth him alſo that is begotten of him; and every one that doth righteouſneſs is born of him. If we can prove our Regeneration, we may certainly infer our Eternal Salvation. All the graces of the holy Spirit conſtitute the Divine Nature, which is conveyed by the Holy Ghoſt in the way of Regeneration, or the New-birth; now Regeneration, or the New-birth, is a very great ſecret, and can be known no other way by us, but by the ſeveral graces of the Spirit, and their operations upon the whole Man, and influences into the Converſation, to diſcourſe at large of every grace: And, how we may know we have them in truth, I leave to a better opportunity; at preſent theſe three, namely, Faith, Love, and New Obedience; may ſuf-

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fice to be ſpoken to for the evidencing of our Regeneration and Salvation; as ſoon as we begin to Believe, we begin to Live. Faith is the firſt Life of Grace; it knits and unites us to *Chriſt* who is our life: It is out of his fulneſs that we receive by Faith, and grace for grace. It is that grace by which we behold, with open face, as in a Glaſs, the glory of the Lord, and are changed into the ſame Image, from glory unto glory, even as by the ſpirit of the Lord. They that believe on the Name of the Son of God, may know that they have Eternal Life, becauſe that they believe on the Name of the Son of God; Now he that believeth on the Son of God, hath the witneſs in himſelf, the witneſs of God; for this is the witneſs of God, that he that believeth on the Son hath everlaſting Life; and he that believeth not the Son ſhall not ſee Life, but the wrath of God abideth on him, becauſe he believeth not the Record that God gave of his Son; and this is the Record, That God hath given to us Eternal Life, and this Life is in his Son; and he that hath, believeth or receiveth *Chriſt*, hath life; and he that hath not the Son, hath not life: ſo that our Eternal Life depends upon our faith or faithfulneſs in believing; that is, in the truth of our aſſent to the truth of the whole Word of God, only upon the authority of Gods ſpeaking it; eſpecially in believing or aſſenting to this faithful ſaying, which is worthy of all acceptation, That *Chriſt Jeſus* came into the World to ſave ſinners: and, conſenting unfeignedly to have him for our Lord and Saviour; truſting only upon the Merit of his death upon the Croſs; his Reſurrection and Interceſſion for our acceptance with God; our Juſtification and Glorification; committing our ſelves, and all our concernments wholly to his guidance and government; caſting all our care and burdens upon him, as judging him to be

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able and faithful, to carry us through all the duties, dangers, and difficulties of this life, unto life eternal; all which is the nature and work of Faith; which, whosoever hath, and liveth by it, ſhall never periſh, but have everlaſting life: This is the Faith that worketh love, and worketh by love, even to believe the love that God hath to us, who is love. God ſo loved the World, that he gave his only begotten Son; In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him, herein is love. This love breeds love; Beloved, if God ſo loved us, we ought alſo to love one another; much more ought we to love God; and indeed, if we do ſoundly believe this love of God towards us, which paſſeth knowledge, we ſhall anſwer this love with love again; In loving God above all, even with all the heart, with all the Soul, and with all the ſtrength, and with all the mind; for he that loveth Father, or Mother, more than God, is not worthy of him; and he that loveth Son or Daughter more than God, is not worthy of him; and then love we him indeed, when we love whom he loves, and what he loves, and hate what he hates.

Now God the Father loveth his only begotten Son, the Lord *Jeſus Chriſt*; and he that loveth him, loveth God, and is loved of him: And Oh, What infinite reaſon have we to love both God and *Chriſt*, when they have ſo loved us? God the Father, in ſending his Son into the World to bleſs us; and *Chriſt*, in coming into it, that he might give himſelf for us, to redeem us from all iniquity, and purifie us unto himſelf, a peculiar People, zealous of good works: Therefore, if any Man love not the Lord *Jeſus Chriſt*, let him be Anathema, Maranatha. As God loves his only Son by eternal

Eternal generation, ſo he loveth his Adopted Sons by Spiritual Regeneration; and they again love him: I love them, ſaith God, that love me; herein is love, not that we loved God, but that he loved us; we love him, becauſe he firſt loved us: his love is the ground and cauſe of our love to him, and to one another. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love: In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the World. Herein is love, beloved, if God ſo loved us, we ought to love one another with a love of Union, Complacency and Benevolence, being of one Mind, Will, Way, about one Work: God-glorifying, Delighting in each others Perſons, Communion, and Communication; Like *David*, the Saints were all his delight: as we have opportunity, doing good to all, but eſpecially to the Houſhold of Faith; for to do good and Communicate, is a Sacrifice God is well pleaſed with; but, whoſo hath this Worlds good, and ſeeth his Brother hath need, and ſhutteth up his bowels of Compaſſion from him; How dwelleth the love of God in him? the love of God dwelleth not in him at all, nor doth he dwell in God; for he that dwelleth in God, dwelleth in love, and he that dwelleth not in God, ſhall never dwell with him: But he who loves God and *Chriſt* truly, loves all Saints, as God loves them, with a ſpecial love; and, as God loves all Saints, ſo he loves them alwayes, even to the end: ſo do all true lovers of God, and his Saints; as they love them all, ſo they love them alwayes, even to the end. If we thus love the Brethren, we may know that we are paſſed from death unto life. Our love muſt extend to enemies, even the worſt of our enemies;

enemies; though we cannot love them with a love of Union and Complacency, we must love them with a love of Benevolence, because it is a Gospel-Command, and therefore a Gospel-Duty, to love our enemies, and do good to them that hate us; If we only love them that love us, What do we more than others? but, if we love them that hate us, we do more than others; then are we the children of our Heavenly Father, and are merciful as he is merciful, and perfect as he is perfect: And if we love not our enemies, we are enemies to our enemies, Gods enemies, and our own. To love heartily a professed practical enemy, is a greater duty, and difficulty, than most professors are aware of; How far are they from loving their enemies that do not love their brethren? and, without loving of their brethren, and our enemies also, and doing good to them that hate us, there is no going to Heaven: as we must love whom God loves, so what God loves; his Word, Works, Wayes, Righteousness, his Ordinances and Sanctuary, *&c.* God loves the Gates of *Sion.* O how I love thy Law, and I have loved the habitation of thy House, and the place where thine honor dwelleth, saith every one that is godly: As we must love what God loves, so must we hate what God hates, and as God hates; now God hates sin with a perfect hatred, so must every one that loves the Lord, hate sin and wickedness with a perfect hatred: Ye that love the Lord hate evil, because he hates it; we cannot but sin while sin dwelleth in us; but, when it is acted it must be hated, and is hated by every one that is godly; What I hate, that do I, saith St. *Paul*: We must abstain from all appearance of evil, hating even the garment spotted with the flesh: if we will approve our selves to be the faithful and fervent lovers of the Lord, let us seriously try the truth of our love; It is

that

that to the Soul, which the pulſe is to the Body, a Symptome of Life. Gods love is our life; our love to God is our great evidence that he loveth us; I love them that love me: This is the Souls pulſe which beats continually. What is Spiritual life but Spiritual love to God, as God, and as our chief good? Can we ſay, that Gods beloved, which is *Chriſt* is our only chief beloved? If I can ſay, I am my Beloveds, I may be ſure that my Beloved is mine: Nothing makes perſons ſo perfectly one as perfect love; which is not love in Word, neither in Tongue, but in Deed, and in Truth. A love to the Perſon beloved, above the Portion enjoyed; a love to every one, and every thing the party beloved hath a kindneſs for; and a hatred of averſion, diſplicency, and abhorrence of that which is contrary to love, and the perſon beloved. By this alſo we may know that we love God, and the children of God, when we keep his Commandments, for this is the love of God that we keep his Commandments, and his Commandments are not grievous; and hereby we do know that we know him, believe in him, and love him, if we keep his Commandments; he that ſaith, I know him, and keepeth not his Commandments, is a Liar, and the truth is not in him; but whoſo keepeth his Word, in him verily is the word of God perfected; hereby know we that we are in him: as our love to God is a ſign of his love to us, ſo the keeping of his Commandments is an evidence of the truth of our love to him; according to our Lord *Jeſus* his Queſtion to *Peter*, three times, Loveſt thou me more than theſe? Loveſt thou me? Loveſt thou me? Thou knoweſt that I love thee, ſaith he; How? Feed my Lambs, feed my Sheep: Do you think *Chriſt* would have believed *Peter*, or *Peter* believed himſelf, touching his love, if he had diſobeyed this

Commandment? *Christ* ſaith to all, If ye love me keep my Commandments; and he that hath my Commandments, and keepeth them, he it is that loveth me: Now the Commandments of God are both Moral and Evangelical; Moral, contained in *Moſes* his Ten Words, called the Decalogue, or Ten Commandments; Evangelical, called the Law or Doctrine of Faith, concerning the Salvation of Mankind by our Lord *Jeſus Chriſt*, come already in the fleſh, to be believed by all that will be ſaved, neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we muſt be ſaved: And therefore when any one doth, Oh! that every one would, ask this ſerious queſtion ſeriouſly, What muſt I do to be ſaved? the only anſwer to it, is, Believe on the Lord *Jeſus Chriſt*, and thou ſhalt be ſaved. This is his Commandment, That we ſhould believe on the name of his Son *Jeſus Chriſt*, and love one another, as he gave us Commandment. There is a Law of Love as well as of Faith; Love is the ſum of the Law, and hath the Power and force of a Law in it: All the Law is fulfilled in one word, even in this, *Love*. To God above all. Love thy Neighbor as thy ſelf. If there be any other Commandment, it is briefly comprehended in this ſaying, namely, Love to God, and our Neighbor: Love worketh none ill to his Neighbor, therefore love is the fulfilling of the Law: As love is the Fulfilling of the Law, ſo ſin is the Tranſgreſſion of the Law of God. The Moral and the Evangelical Law is againſt ſin. Sin not; ſtand in awe and ſin not, is one great Command from God, which we muſt live in continual obedience unto: Our great fear, deſire, care, and endeavour, muſt run out this way, that we ſin not. Sin is the chiefeſt evil, as it oppoſeth God the chiefeſt good; therefore we are

commanded

commanded to abhor that which is evil, and abſtain from all appearance of evil; If we will enter into life, we muſt keep this Commandment, no entering into Heaven with Sin: There ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lye; For, God hath no pleaſure in wickedneſs, neither ſhall evil dwell with him. Sin and Sinners muſt be turned into Hell for ever. The wages of ſin is death: we muſt be ſaved from ſin, before we can be ſaved from Hell. Let us try what Conſcience we make of this Command; Do we fear to ſin? Can we ſay we fear none but God, and nothing but Sin? he that feareth the Commandment ſhall be rewarded. Do we live in no known ſin, either of Heart or Life; of Omiſſion, or Commiſſion? When we are overtaken with ſin, are we ſorry for it after a godly ſort, until, by an humble confeſſing, and an hearty forſaking it, we are reconciled to God? If we be unreconciled to ſin in our hearts, and to a way and courſe of ſin in our life, we may be ſure God and we are reconciled. When we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life. Our Eternal State may be known by our diſpoſitions and converſations towards ſin: as the very bent and by-aſs of our hearts and lives are for, or againſt ſin, habitually and practically, ſo will God determine our Eternal condition for Heaven or Hell: In this the children of God are manifeſt, and the children of the Devil. Whoſoever abideth in *Chriſt* ſinneth not; whoſoever ſinneth hath not ſeen him, neither known him. Whoſoever is born of God doth not commit ſin, and he cannot ſin, becauſe he is born of God. Yet is there a truth in this, if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us; if we ſay we

ve not ſinned, we make God a liar, and his Word is ot in us: but he that committeth ſin, is of the De-l, and whoſoever doth not righteouſneſs is not of God, neither he that loveth not his brother, which s a Damnable ſin; for he that loveth not his Bro-her, abideth in Death; and not to love, and to hate, in Scripture, is of the ſame ſignification. Whoſoever hateth his brother is a Murderer: and, ye know, that no Murderer hath Eternal Life abiding in him: He that loveth not his Brother, hath neither Spiritual Light, Life, or Love in him. He that ſaith he is in the light, and hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he go-eth, becauſe that darkneſs hath blinded his eyes. This ſin of not loving, or hating a Brother, is darkneſs that ſo blindeth the eyes, that whoſoever is guilty of it, is under this Judgment, he knoweth not whither he go-eth. I doubt not but every one that loveth not his Brother, thinks he doth love him, becauſe he loves him in Word, and in Tongue, and thinks he ſhall go to Heaven. Alaſs, What doth it profit, if a brother or ſiſter be naked, or in priſon, and deſtitute of daily food, and one ſay unto them, depart in peace; be you warmed a d filled, notwithſtanding ye give not them thoſe things which are needful to the body? Doth ſuch a one love, or hate his Brother? Is he not in darkneſs, and walketh in darkneſs, unto outer darkneſs? if he that hateth his Brother, ſay, I love God, he is a liar; for he that loveth not his Brother, whom he hath ſeen; How can he love God whom he hath not ſeen? There is a wide difference between the godly and un-godly's ſinning: It is too true that both of them ſin. The godly Mans purpoſe, promiſe, and practiſe, is ha-bitually and ordinarily againſt all ſin. The wick d Mans Trade, Cuſtom, Conſcience, Work and Way is

ſin;

ſin; he is known to be wicked, by being a worker of Iniquity; he lives in ſin; in a ſtate of ſin; in the practiſe both of ſins of Omiſſion and Commiſſion, which they who are Godly doe not, dare not do; they alſo do no Iniquity: the tranſgreſſion of the wicked ſaith, That there is no fear of God before his eyes; they that fear not God, fear not to ſin; by the fear of the Lord Men depart from evil. The fear of the Lord is to hate evil. The Lord hath ſet apart him that is godly for himſelf, to ſtand in awe that he ſin not. Every godly man is negatively and poſitively holy, in heart, ſpeech, and behaviour. His Prayer is his Practiſe. Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquity. I have inclined mine heart to perform thy Statutes alway, even unto the end. No corrupt communication proceedeth out of his Mouth, but that which is good, to the uſe of edifying: he ſpeaketh the truth in his heart; his ſpeech is alwayes with grace, ſeaſoned with ſalt, ſound, that cannot be condemned. The mouth of the Righteous ſpeaketh Wiſdom, his Tongue talketh of Judgment: his Tongue is his glory, ſo called in Scripture, and uſed only for Gods Glory; with it he Prayes to, and Praiſes God. The high Praiſes of God is in his mouth; Prayer and Praiſe, with heart and voice, is a good Mans daily practice. He walks uprightly; that is, he walks not after the Fleſh, in the luſt of Concupiſcence; he makes, he takes no proviſion for the fleſh, to ſatisfie it in the luſts thereof: In rioting and drunkenneſs, in chambering and wantonneſs, in ſtrife and envying; all bitterneſs and wrath, and anger and clamor, and evil ſpeaking he puts away from him, with all malice; yea, all that is in the World, the luſt of the fleſh, and the luſt of the eyes, and the pride of heart and life. Whatever elſe God forbids, he forſakes;

avoids and hates every false way and work; he approves himself to be a Citizen of *Zion*, for he backbiteth not with his Tongue, nor doth evil to his Neighbor, nor taketh up, receiveth, or endureth a reproach against his Neighbors; that Sweareth to his own hurt and changeth not; that putteth not his Mony to Usury, nor taketh reward against the Innocent. As he walks not after the Flesh, so he walks after the Spirit, because he lives in the spirit, and also walks in the spirit, which is a walking in wisdom, or in the light; a walking in faith, and love, and truth, after Gods Commandments; for this is love, that we walk after his Commandments, Moral and Evangelical, the rule of our life; for, as many as walk according to this Rule, Peace be on them, and Mercy, and upon the *Israel* of God. What God and his Commandments are to us, that are we to be unto him and them: God is holy, just, and good; all his Commandments are holy, just, and good, such are we to be before God, and the World; holy, just, and good in our dispositions, communications, and conversations. This was St. *Paul* his Prayer for his *Thessalonians*; The very God of Peace sanctifie you wholly; and, I pray God, your whole Spirit, Soul, and Body, be preserved blameless unto the coming of our Lord *Jesus Christ*. This is the will of God, even our Sanctification in our Bodies, that we should abstain from fornication, for which end every one should know how to possess his Vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles, which know not God; for, God hath not called us unto uncleanness, but unto holiness, because our bodies are the Members of *Christ*, and the Temples of the Holy Ghost; Shall we then take the members of *Christ*, and make them the members of an harlot? God forbid. Know ye not that he that is joyned

to an Harlot is one Body; and therefore the holy Apoſtle exhorts, To flee Fornication, and all youthful luſts; for, every ſin that a Man doth, is without the Body; but, he that committeth Fornication, ſinneth againſt his own Body: and yet our Bodies are not our own, to uſe them as we pleaſe, becauſe they are bought with a price; and therefore we are to glorifie God in our Bodies, as well as in our Spirits, which are Gods, by preſenting them a living Sacrifice, holy, acceptable unto God, which is our reaſonable Service; not conformed to this World in outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of Apparel, but in behaviour as becometh holineſs. No ſin is to reign in our Mortal Bodies, that we ſhould obey it in the luſt thereof; neither muſt we yield our Members, as Inſtruments, or Weapons of unrighteouſneſs unto Sin, but as Inſtruments of righteouſneſs unto God: as the Body muſt be holy throughout, ſo muſt the Soul alſo, in all the faculties and powers thereof; Mind, Will, Memory, Conſcience, and Affections; be renewed in the Spirit of your Mind, and put on the new Man, which is renewed in knowledge; that, being transformed by the renewing of your mind, ye may prove what is that good and acceptable, and perfect will of God, till ye be a willing people in the day of his power; to be what he would have you to be, to do what he would have you to do, and to ſuffer what he would have you to ſuffer; chooſing the things that pleaſe him; having a good conſcience in all things; willing to live honeſtly; yea, living in all good conſcience, which is to exerciſe our ſelves to have alwayes a conſcience void of offence towards God, and towards Men; their conſcience alſo bearing them witneſs; and, when others accuſe, excuſing; for, their rejoycing is this, the Teſtimony of their Conſcience; that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by

the grace of God, they have had their converſation in the World; and, having renounced the hidden things of diſhoneſty; not walking in craftineſs, but by manifeſtation of the Truth of their profeſſion, by the holineſs of their Converſation, commend themſelves to every Mans Conſcience in the ſight of God; and their hearts being ſprinkled from an evil Conſcience, and purged from dead Works, to ſerve the living God; have the anſwer of a good Conſcience towards God, which breeds peace of Conſcience: the Peace of God, which paſſeth all underſtanding; and, as their Minds, and Wills, and Conſciences, ſo their Memories are ſanctified; they hide the Word of God in their hearts, or memories, a repoſitory for this heavenly Manna, to be laid up and kept in; for, then are we ſaved, if we keep or hold faſt in memory what is Preached unto us; and we ought to give the more earneſt heed to the things which we hear, leſt at any time we ſhould let them ſlip out of our memory, or run out as leaking Veſſels; and, whereas they that like not to retain God in their knowledge, or to acknowlede God, and therefore are given over to a reprobate mind; void of judgment, fulfilling the deſires or wills of the fleſh, to do thoſe things which are not convenient, being convinced by their own defiled, accuſing Conſcience, forgetful hearers, deceiving their own ſelves, for which cauſe God gives them up unto vile affections: yet the Sanctified Soul having crucified the Fleſh, and mortified the inordinate affections thereof, ſet their affections on things above, not on things on the earth, having their converſation in heaven: Theſe are *Iſraelites*, in whoſe Spirit, Speech, and Behaviour, there is no guile; for, he is an *Iſraelite* which is one inwardly, and Circumciſion is that of the heart, in the Spirit, and not in the Letter, whoſe praiſe is not of Men, but of God.

God. Behold, the desire and delight of God is in truth, in the inward parts, the hidden Man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; these are the upright in heart and life, who dwell in the presence of his grace here, and in the presence of his glory hereafter: those who are holy, are just, doing as they would be done by; and if a Man be just, and do judgment and justice, that which is lawful and right, hath not lift up his eyes to the Idols of the House of *Israel*, neither hath defiled his neighbors Wife, neither hath come near a menstruous Woman, hath not oppressed any, but hath restored to the Debtor his Pledge, hath spoiled none by violence, hath given his Bread to the hungry, that hath taken off his hand from the poor, and hath not given forth upon Usury, neither taken any increase, that hath withdrawn his hand from Iniquity, hath executed true judgment between Man and Man, hath walked in Gods statutes, and hath kept his Judgments to deal truly, he is just, he shall surely live with the General Assembly and Church of the first-born, which are written or inrolled in Heaven, which are the Spirits of Just Men made perfect. The Just are good also, not good as God, or good to God; our goodness extendeth not unto him; so there is none good but one, that is God, who is eternally, essentially, absolutely, infinitely, and originally good. Every good, and every perfect gift cometh from above, from the Father of lights. When God had made every thing, he saw that it was good; but, when he had created Man in his own Image, then it is said, God saw every thing that he had made, and *behold* it was *very* good. Man, at first, was made very good, he was naturally good, before he sinned; he was very good, through the Image of God upon him; and before

before he is good again, this Image of God must be in a ſupernatural way reſtored unto him, which conſiſts in Knowledge, Righteouſneſs, and true Holineſs. He hath ſhewed thee, O Man, what is good; and, What doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God? Nothing can make our Natures good, but the Divine Nature; the good work muſt be begun in us, before we can think a good thought, ſpeak a good word, or do a good work; till then we are diſobedient, and, unto every good work reprobate, and void of judgment; being ſanctified, we are meet for the Maſters uſe, and thereby prepared unto every good work, yea throughly furniſhed unto all good works: Let us examine our ſelves, Are we holy, as God and his Law are holy? God is our only perfect pattern, his Word or Law our rule to walk by: His command is, be ye holy, for I am holy: God is eſſentially holy, and perſonally holy; the Father is holy, the Son is holy, the Spirit is called the Holy Ghoſt. The Law is holy, the People of God are holy; called holy Brethren, and a holy Prieſthood; choſen in *Chriſt* before the foundation of the World, to be holy, and without blame before him in love; his workmanſhip created in *Chriſt Jeſus* unto good works, which God hath before ordained, that we ſhould walk in them; Redeemed and delivered out of the hands of our enemies, to ſerve him without fear in holineſs and righteouſneſs before him all the dayes of our life: effectually called out of darkneſs into marvellous light, to be holy in all manner of converſation; preſented a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh: Have we then this holineſs in our hearts and lives, the end of our Predeſtination, new Creation, effectual Calling, and Glorification; which

which is to love God, and hate evil? Godlineſs is Godlikeneſs; Do we as God doth? Love righteouſneſs, and hate wickedneſs? Are our hearts ſound, ſincere, and perfect in his Statutes? Have we reſpect unto all his Commandments? Are we negatively and poſitively holy? Do we deny ungodlineſs and worldly luſts? Do we, and are we fully and firmly reſolved to live ſoberly, righteouſly, and godly in this preſent world; and, to have our fruit unto holineſs, then ſhall our end be everlaſting life? Are we juſt both to the juſt and unjuſt? Do we ſpeak the truth in our heart, and act accordingly? Do we to all men as we would be done by? or, Do we go beyond and defraud our brother in any matter? the Lord is the avenger of all ſuch? Do we, deſire we, labour we to owe no Man any thing but love? He that is faithful in that which is leaſt, is faithful alſo in much: Do we render to all their dues, Tribute to whom Tribute is due; Cuſtom to whom Cuſtom; Fear to whom Fear; Honor to whom Honor? Are you like God, without reſpect of perſons, juſt in all your dealings; to low and high, ſmall and great; to the poor that want power to come by their own, as well as to the rich? Are you juſt and faithful in matters of Diſtributive and Commutative Juſtice to all men, in all eſtates, bond and free; in all times, good and bad, proſperous and adverſe; and, that alwayes? then ſhall ye be recompenced at the Reſurrection of the juſt; while the unjuſt, whoſe Damnation is juſt, are reſerved unto the day of Judgment to be puniſhed; for, every tranſgreſſion and diſobedience ſhall receive a juſt recompence of reward: Every Man according to his Deeds, Glory, and Honor, and Immortality, Eternal Life, to them, who, by patient continuance in well doing, or doing as they would be done by, ſeek it: But unto them

them that are contentious, and do not obey the Truth, but obey unrighteouſneſs; that do not as they would be done by; Indignation and Wrath, Tribulation and Anguiſh upon every Soul that doth evil; that worketh not Righteouſneſs, ſpeaketh not the Truth in his heart, that backbiteth his Neighbor with his Tongue, that receiveth, endureth, or taketh up a reproach againſt his Neighbor, in whoſe eyes a vile perſon is not contemned, and honoreth them not that fear the Lord, that ſweareth to his own hurt and changeth, that putteth out his Money to Uſury, and taketh reward againſt the Innocent; he that doth theſe things ſhall ſurely periſh. Are we good indeed, and in truth, though not very good? Are our hearts and lives good; make the Tree good and the Fruit will be good; every good Tree bringeth forth good Fruit. God is good eſſentially, and perſonally; it is his Nature and Property to be good, to make good, to do good, ſo there is none good but one. Thou art good, and doeſt good, ſaith *David* of God the Father; *Chriſt* ſaith of himſelf, I am the good Shepherd; thy Spirit, ſaith *David*, is good: Theſe three Perſons, namely, the Father, the Son, and the Holy Ghoſt, had every one a hand in making Man very good at firſt; Let us make Man: ſo alſo in re-creating, or renewing us after the Image of his goodneſs, are we alſo filled with goodneſs. The Lord is good to all, and his tender Mercies are over all his Works: God anointed *Jeſus* of *Nazareth* with the Holy Ghoſt, and with power, who went about doing good, and the fruit of the Spirit is in all goodneſs: Are we good in all Eſtates, in all Places, in all Times, in all Companies? As we have opportunity, do we good unto all Men, eſpecially unto them who are of the Houſhold of Faith? Doth our goodneſs extend it ſelf to the Saints that are

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In the Earth, and to the Excellent in whom we delight? Do we alſo good to them that hate us, and Pray for them which deſpitefully uſe us, and perſecute us? then are we the children of our Father which is in Heaven, for he maketh his Sun to riſe on the evil, and on the good; and Servants to our Lord and Maſter *Jeſus Chriſt*, who, when he cometh, and reckoneth with them, will ſay to every one, Well done thou good and faithful Servant, thou haſt been faithful over a few things, enter thou into the Joy of thy Lord: And, How great is that goodneſs, which God hath laid up for all them that are good, and do good, and truſt in him before the Sons of Men? Since the beginning of the World, Men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for them that wait for the hour which is coming, in the which all that are in the Graves ſhall hear the voice of the Lord *Jeſus*, and ſhall come forth, they that have done good unto the Reſurrection of Life; and they that have done evil, unto the Reſurrection of Damnation. I have been the longer upon this uſe of Examination, as being a matter of the greateſt moment not to be deceived in: That which is our greateſt concern in this World, next to the glory of God, is to have an aſſured intereſt in the Kingdom of Grace, and alſo a true Title to the Kingdom of Glory. Seek ye firſt the Kingdom of God, and his Righteouſneſs, is the word of Exhortation, which high and low, rich and poor, young and old are to attend unto with all poſſible ſincerity, ſerioufneſs and diligence. It is the duty and the dignity, from the King upon the Throne, to the Beggar upon the Dunghill, to ſeek this Kingdom of Grace and Glory. The greateſt hath as great need to ſeek it, as the meaneſt; all are come ſhort of the glory of this Kingdom, becauſe

cause all have sinned. Our greatest fear should be, least any of us should seem to fall short for ever of so glorious a Kingdom; and, our greatest care, desire, and endeavor should be, next to the glory of God, to enjoy him in the way of his Grace here, till we arrive at the full vision and fruition of him in Heavenly Glory. This Kingdom of God is lost, because we are lost; it is lost to us, and we lost to it: but, not so far lost, but the true seekers of it may find it, and themselves be found in the right way of seeking it. It must be found, otherwise the seekers of it lose themselves and this Kingdom for ever. Many will seek to enter into the Kingdom of Grace and Glory, but shall not be able. There be many that say, Who will shew us any good? but few there be that strive to enter in at the strait Gate, and walk in the narrow way which leadeth unto life, and therefore few there be that find it. There is no rational Creature upon the face of the Earth, that is exempted from this duty of seeking first the Kingdom of God, and his Righteousness: Sinners, as well as Saints, are to hearken unto, and obey the Counsel, Command, and Proclamation of *Jesus Christ* herein. The chiefest sinner hath a Call and Command to seek it, which is his Warrant, and a Promise for his incouragement; Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you. The chiefest Saint hath no dispensation against this Duty, Counsel, and Command; but, looking diligently, lest any Man fail of, or fall from the Grace of God, least any root of bitterness spring up, seeing he looks for such great things, is to be diligent, that he may be found of him in peace, without spot and blameless, at his coming; that when *Christ* who is our life shall appear, he also may appear with him in glory: Sinners, such I mean, as are

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unconverted, and are ſtrangers and enemies to *God*, his *Chriſt*, Grace and Glory, and their own greateſt enemies; have moſt need to be exhorted, excited, and perſwaded, to ſeek firſt theſe things, namely, the Kingdom of God and his Righteouſneſs; which can never happily be done, till they be firſt diſſwaded, and prevailed with from ſelf-ſeeking, ſelf-pleaſing, fleſh-pleaſing; for the ſatisfying whereof, earthly things are minded, and ſought after inordinately: and therefore it is the Wiſdom of our Lord *Jeſus*, before he perſuades to the ſeeking of Spiritual and Heavenly things, by Reaſons, Arguments, Motives, and Diſſwaſions, to free the Minds, and Hearts, and Affections of his hearers, from their anxious and troubleſome thoughts, fears and cares, concerning carnal and earthly things pertaining to the Body; namely, what they ſhould eat, what they ſhould drink, and what they ſhould put on. Take no thought for your life; Is not the life more than meat? and, The body than raiment? Your heavenly Father feedeth the Fowls of the air, Are not you much better than they? Why take ye thought for Raiment? conſider the Lilies of the field; if God ſo cloath the Graſs of the Field, Shall he not much more cloath you? therefore take no thought, ſaying, What ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be clothed? for, after all theſe things do the Heathens ſeek: but, let Chriſtians ſeek firſt the Kingdom of God, and his righteouſneſs, even thoſe things which are above, where *Chriſt* ſitteth on the right hand of God, and ſet their minds and affections on things above, and not on things on the earth. It is much below every Chriſtian by profeſſion only, ſo to love the World, as to ſeek the things that are in the World; for, all that is in the World, the luſt of the fleſh, and the luſt of the eye, and the pride of life, is not of the Father, but is of

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the World; and therefore if any Man love the world, the love of the Father is not in him: What *Jeremiah* ſaid to *Baruch*, I ſay to thee, O Chriſtian! Seekeſt thou great things for thy ſelf? ſeek them not: ſeekeſt thou the Pleaſures of the World to ſatisfie the luſt of thy Fleſh? ſeek them not: the pleaſures of ſin are but for a ſeaſon; the diſpleaſures of God againſt thee for thy ſin, are endleſs, eaſeleſs, mercileſs, and remedileſs. A lover of, and a liver in pleaſure, can never be a lover of God, nor God a lover of him, nor can he ever be a liver with him while ſuch She that liveth in pleaſure, is dead while ſhe liveth, and damned when ſhe dieth. Becauſe ſhe lived in Pleaſure on the Earth, and waxed wanton, and nouriſhed her heart, as in a day of ſlaughter, receiving the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day time. How much ſhe lived deliciouſly, ſo much torment and ſorrow will God give unto her. Seekeſt thou the honors of the World? Art thou ambitious to be ſome body in the World, in Name, or high Place of Preferment, ſeek them not? if thou be godly, it is thy honor, as truly as thy end, to honor the Lord; and, them that honor me, ſaith God, I will honor. If thou be'ſt wicked, or a fool, which is all one, the Wiſe *Solomon* will tell thee, Honor is not ſeemly for a fool. To receive honor one of another, and not to ſeek the honor that cometh from God only, is the ſin and diſhonor which every unbeliever is guilty of, and a great let and impediment in the duty of ſeeking firſt the Kingdom of God. Seekeſt thou to be rich in this World? labor not to be rich: yet, if Riches increaſe, ſet not thine heart upon them. Wilt thou ſet thine eyes, and heart, upon that which is not? for Riches certainly make themſelves wings, they flie away as an Eagle toward Heaven. But, they that will be rich,

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fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, eſpecially the luſt of the pride of Life, in putting on of Apparel, whoſe adorning is that outward adorning, of plaiting the hair, and of wearing of Gold; in erecting and furniſhing ſtately Buildings, and pampering and pleaſing the fleſh, which drown Men in deſtruction, and perdition; for, the love of theſe things is the root of all evil; which, while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many ſorrows. It is eaſier for a Camel to go through the eye of a Needle, than for ſuch a Rich Man to enter into the Kingdom of God: What is a Man profited if he ſhall gain the whole World, with all its honors, pleaſures, and riches, and loſe his own Soul, and his portion of grace and glory? or, What ſhall a Man give or take in exchange for his Soul? Is not the Redemption of the Soul precious? It was not redeemed with corruptible things, as Silver and Gold, but with the precious blood of *Chriſt*, who gave himſelf for our ſins, that he might deliver us from this preſent evil World. God never intended the whole World to be the portion of every Man; God only is Mans Portion, and Man is Gods portion: Why ſhould any Man then wrong that noble part within him, his Soul; as to ſeek, purſue, and follow after ſuch beggarly things, as Riches, and Honors, and Pleaſures, and take up with them as his only hope and happineſs, which every wicked worldling doth; the mean while neglecting, and making light of the one thing neceſſary; ſeeking to enjoy God, and *Chriſt*, and Grace, and Glory; in whom, and from whom alone they may infallibly have the true, durable, unſearchable, ſatisfying, everlaſting riches, honors, and pleaſures. Oh! did but the great ones of this World conſider, and know what deceitful baits,

nares, and temptations, these worldly dignities, pleasures, and treasures, through Gods permissive Providence, and Satans Subtilties, prove to their lustful and deceitful hearts; Would they so eagerly hunt after them, and undo their Bodies and Souls in the pursuit of them? True, there is no evil in them, but, through an evil unbelieving heart, there is much evil by them: Search the Scriptures, and see, how many rich, and honorable, and pleasurable persons, are gone, or will go to Heaven; not many wise men, after the flesh, not many mighty, not many noble are called: God, that hath chosen the poor of this World, rich in faith, hath not chosen the rich in this World to be poor in faith: There is a sore evil under the Sun, namely Riches, kept for the owners thereof to their hurt. Did the Rich in this World, in Scripture called the Men of the World, which have their portion in this life, well consider, how little their Riches will profit them in the day of wrath; they would not be so high-minded, nor trust in uncertain Riches, but in the living God, who giveth them richly all things to enjoy; they would do good, be rich in good Works, ready to distribute, willing to communicate, that they may lay up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life, which is the worst I wish them; and, the best use they can put their uncertain riches unto. Oh! How many are, and will be, undone for ever, by a deceitful World, a deceitful Devil, and a deceitful heart, from which I beseech the Lord to deliver our most Gracious Soveraign the King and his Kingdom; that we may all, as one Man, with oneness and trueness of heart, set our selves, according to our Solemn Engagement in our Christian Covenant, unfeignedly to renounce the World, the Flesh, and the Devil, which must first be done,

done, before we can obey this Heavenly Counſel, Command, and Proclamation of our Lord *Jeſus Chriſt*, in ſeeking firſt the Kingdom of God and his righteouſneſs; which, let every one of us account it our greateſt duty, choiceſt work, chiefeſt intereſt, and higheſt dignity, to be exerciſed therein; let us, as we have opportunity, exhort one another daily, while it is called to day, leaſt any of us be hardened through the deceitfulneſs of Sin, Satan, and the World, to make light of our Lord and Saviour his Counſel, Command, and Proclamation; but, let it rather be a principal motive to us, to make the Exhortation the more effectual, ſince it is the Counſel of *Chriſt*, the Wonderful Counſellor, who ſaith, Counſel is mine; let us, with all readineſs and thankfulneſs, accept and embrace it, as being worthy of all acceptation; for, it is the Counſel of the moſt worthy Perſon, moſt Wiſe, and able to give the beſt Counſel; a Perſon on purpoſe ſent from God the Father, his only begotten Son, the ſecond Perſon in the glorious Trinity, made Man, and now God-Man for ever in one Perſon, named *Jeſus Chriſt*; he it is that hath given this excellent Counſel to the World, namely, to ſeek firſt the Kingdom of God, and his Righteouſneſs; which is not only his Counſel, but Command; for, all Power is given unto him, in Heaven, and in Earth, to Counſel and Command: God the Father hath annointed him to be a Prophet, a Prieſt, and King, ſo he was here on Earth, and remains ſuch in Heaven for ever. A Prophet to give Counſel, a King to Command, that it be received, and a Prieſt, on our behalf, to God the Father, to make continual interceſſion for us, that his Counſels and Commands may be effectual to us for our ſalvation: and, he is actually and effectually the Author of Eternal Salvation unto all them that obey him in this Com-

mand, that ſeek firſt the Kingdom of God, and his Righteouſneſs: A Command, that can no wayes be thought grievous; a gracious command indeed, to ſeek a Kingdom, not an Earthly, but an Heavenly Kingdom, the Kingdom of God: Gods Kingdom, a Kingdom all of Grace and Glory, where he dwells in all his glory. What Prince, that hath many Kingdoms, will Counſel and Command a Subject, eſpecially a Rebellious one, to ſeek one of his Dominions: but our gracious Prince and Saviour, doth Counſel and Command every one, every where, to ſeek the Kingdom of God, by way of Proclamation. Ho, every one that hath no Money, come, buy Grace and Glory without price: Wherefore do you ſpend Money and Labour for that which ſatisfieth not? Incline your ear and come unto me; hear, obey, and your Soul ſhall live: inviting all, not only by Counſel, Command, and Poclamation, but, by Promiſe, for their incouragement: Ask, and it ſhall be given you; Seek, and ye ſhall find; Knock, and it ſhall be opened unto you; for, every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened. The experience of all that are in a ſtate of Grace on Earth, and in a ſtate of Glory in Heaven, that have not loſt their labor in ſeeking, ſhould be a powerful motive to every one that is to ſeek, and is at a loſs for Grace and Glory, to ſeek, that he alſo may find; for, he that ſeeketh findeth, even Eternal Life, in the Promiſe, which God that cannot lie, hath promiſed, before the World began; and, will be righteous in performing, to all them, who, by Faith, lay hold thereof: for, all the Promiſes of God, in *Jeſus Chriſt*, are Yea, and, in him, Amen; unto the glory of God. The General Aſſembly in Heaven will give in this teſtimony; There failed not aught of any good thing

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which the Lord hath ſpoken unto us, all came to paſs: whoever turns Gods Promiſes into Prayer, God will, for certain, turn his Promiſes into Performances unto them. Oh do not loſe Grace and Glory for want of asking, ſeeking and knocking. Is the Lord God a Sun and Shield? Will the Lord give Grace and Glory? Will he withhold no good thing from them that ſeek him? Hath he ſaid, A new heart will I give you, and a new ſpirit will I put within you; I will take away the Stony heart out of your fleſh, and I will give you an heart of Fleſh; I will put my ſpirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgment and do them; yet will he be enquired of you to do all this for you? Is this all God requires, to be enquired of? Is ſeeking the way to having? ſeek the Lord while he may be found; Call upon him while he is near: the Lord is nigh unto all them that call upon him, to all that call upon him in truth: the hand of God is upon all them for good that ſeek him. God never ſaid, and never will ſay, to any of the houſe of *Jacob*, Seek my Face, Favour, Kingdom, and Righteouſneſs in vain: But, then we muſt ſeek this Kingdom of God, and his Righteouſneſs right: It is not every ſeeking that will ſerve turn, nor every ſeeker that findeth; true it is, that every wicked Man may, and muſt ſeek firſt Gods Kingdom and Righteouſneſs: It is a Wicked Principle in them, who affirm, That a Wicked Man may not Pray: Becauſe he cannot Pray, he may, I hope, Pray, That he may Pray: May he not deſire Grace? I am ſure the deſire of Grace is Grace in every one; common grace at leaſt, which is to be Excited, Exerted, and Improved for ſpecial Grace; the bleſſing of God can turn common grace into ſpecial; to him that hath, and improves it, it ſhall be given: the right ſeeking is with the whole heart;

then ſhall ye call upon me, and ye ſhall go and Pray unto me, and I will hearken unto you; and ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your heart. God is for the whole heart; My Son give me thine heart: they only are bleſſed that ſeek him with the whole heart. I entreated thy favour with my whole heart, ſaith *David*: The only way to get Mercy, Grace, and Glory from God, is to entreat the Favour of God with the whole heart, with the mind, will, and affections; even all the powers of the Soul muſt be vigorouſly at work, in this ſpiritual duty, in ſeeking firſt the Kingdom of God. The Members of the Body muſt be alſo Inſtruments herein; the ſtrength of the inward and outward Man is to be put forth, our Natural ſtrength, our Spiritual ſtrength, all the power we have, and can get from God: We had need to be ſtrong in the Lord, and in the power of his might, and to Pray, That he would grant us according to the Riches of his Glory, even his glorious Power, to be ſtrengthened with all might, by his Spirit in the inner-man; ſince we wreſtle not againſt fleſh and blood only, but againſt principalities, againſt powers, againſt the Rulers of the darkneſs of this World, againſt ſpiritual wickedneſs in high places. We have three potent enemies to out-wreſtle, the Fleſh, the World, and the Devil, all combined againſt us; we have God to wreſtle with by Prayer, and all other holy means for the obtaining of Grace and Glory; if we be not Conquerors, through *Chriſt*, ſtrengthening us, we loſe, not only the prize of an incorruptible Crown, but, by our unfaithfulneſs and cowardize, bring upon our ſelves an infinite weight of Judgment. It is he that overcometh, that ſhall not be hurt of the ſecond Death; and he that is faithful unto death, who will wear the Crown of Life; to him that overcometh

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God will give to eat of the Tree of Life, which is in the midst of the Paradise of God: But, the fearful and unbelieving, and the abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which burneth with fire and brimstone, which is the second Death. If the first Death, the Separation only of Body and Soul, be the King of Terrors, What a King of Terrors, and Horrors will the Second Death be, which is an Eternal Separation, both of the Body and the Soul, from the Presence of God and his Glory, and the enduring the Wrath of God, in Body and Soul, in Hell-fire, through all Eternity? Wherefore, let us gird up the Loyns of our Minds, and be sober, and hope to the end, for the Grace and Glory that is brought unto us, at the Revelation of *Jesus Christ*: Life and Death Eternal are set before us, let us choose Life, and cleave to him in our Wills, who is our Life; Let our Affections be set on things above, Let our Conversation be in Heaven; that our Commotation and Everlasting abode may be there also; This is to seek the Kingdom of God with all our heart, and with all our might: It must be sought also with understanding, the Mysteries of the Kingdom of Grace, and of the Kingdom of Glory must be known: It is our Heavenly Fathers good pleasure to give a Kingdom unto them, and them only, unto whom it is given to know the Mysteries of the Kingdom of God; but, to others, in Parables, that seeing, they might not see; and hearing, they might not understand. The Kingdom of God, which is a Kingdom of Grace and Glory, is such a Mystery, that none can heartily desire and endeavor after it, but such as are acquainted with it. Oh! were the Eternal worth and weight of Grace and Glory known to us; would the God of our Lord

Jesus Christ, the Father of Glory, give unto us the Spirit of Wisdom and Revelation, for the enlightening the eyes of our understanding, that we might know what is the hope of his calling, and what the riches of the Glory of his inheritance in the Saints, we could not chuse but be stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as we know, that our labor, in seeking first the Kingdom of God, would not be in vain in the Lord. Verily, this Kingdom is not sought as it ought to be, because 'tis not known as it should be; seek therefore to understand it, that you may seek it with understanding: Consider what I say, and the Lord give you understanding in the Mysteries of his Kingdom, which must be sought also in a way of believing; I Believe in God the Father, Son, and Holy Ghost, and the Life everlasting, is the sum of our Christian Creed, or Belief, which, whosoever confesseth with his mouth, and believeth in his heart, shall be saved; for, with the heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation; for, the Scripture saith, whosoever believeth on the Lord *Jesus*, shall not be ashamed or confounded: Now Faith is the substance, ground, or confidence, of things hoped for, the evidence of things not seen. Through Faith we understand that the Worlds were framed by the Word of God; through Faith we understand or believe an unseen World, where such things are prepared for them that love God, that a Natural and Carnal eye hath not seen, or can see; nor ear heard or perceived; neither ever entered into the heart of Man; but, God hath revealed them to, and for Believers, by his Spirit, who look not at the things which are seen, but at the things which are not seen; for, the things which are seen are Temporal, but the things which are not seen are Eternal: this

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is the victory that overcometh the World, even our Faith; it overcometh the good things of the World, and the evil things of the World, through Faith: the reproach of, or for *Christ*, is esteemed greater riches than the Treasures of the World, and the Honors thereof; by Faith, *Moses* refused to be called the Son of *Pharaohs* Daughter, for it hath respect unto the recompence of the reward; by Faith it is, that true Christians chose rather to suffer affliction with the People of God, then to enjoy the pleasures of sin for a season, as knowing, their light affliction, which is but for a moment, worketh for them, a far more exceeding and eternal weight of glory. Through Faith we resist our adversary the Devil, who, as a roaring Lion, walketh about, seeking whom he may devour, whom resist, stedfast in the Faith, and he will flee from you; for the Captain of your Salvation, the Lord *Jesus*, was made partaker of Flesh and Blood, that through death he might destroy him that had the power of death, that is the Devil; and deliver them, who, through fear of death, were all their life time subject to bondage: for this purpose also the Son of God was manifested, that he might destroy not only the Devil, but the works of the Devil in us; purifying our hearts from all sin by Faith: Without this Faith, it is impossible to please God; for, he that cometh to God, must believe, that he is; and, that he is a Rewarder of all them that diligently seek him, his Kingdom, and his Righteousness: take we heed therefore, lest there be in any of us an evil heart of unbelief, in departing from the living God; to provoke him to swear in his wrath, we shall not enter into his rest: for, To whom swear he, that they should not enter into his rest? but, to them that believed not; for, they could not enter in because of unbelief. This is the Sin that shutteth so many out of Heaven;

Heaven, and ſhutteth up as many into Hell; he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. True believers are the only true ſeekers of the Kingdom of God, and will be the only enjoyers of it: Oh were our Faith as reall, as this Kingdom is ſubſtantial! What manner of ſeekers would all of us be? It is not heartily believed, and therefore not heartily ſought after: were it ſought believingly, it would be ſought faithfully. Faith breeds faithfulneſs; they are neer a kin: What is Faithfulneſs, but a fullneſs of Faith, a ſtirring up the work of Faith with power, to receive out of the fullneſs which is in *Chriſt*, grace for grace; grace, to exerciſe grace, ſo to walk, even as he walked in faithfulneſs, both to God and Man; eſpecially in tranſacting and negotiating the great Work of his Mediatory-Office, in our Redemption, and Reconciliation. *Jeſus Chriſt*, the Apoſtle and High-Prieſt of our Profeſſion, was faithful unto him that appointed him: Such are all true Chriſtians or Saints, called faithful in *Chriſt Jeſus*; as alſo *Moſes*, faithful in all his houſe; and *Abraham*; they are Stewards of the Myſteries of the Kingdom of God: Moreover, it is required in Stewards, that a Man be found faithful to God, himſelf, and others; for, as every Man hath received the Gift, even ſo Miniſter the ſame one to another, as good Stewards of the manifold Grace of God. In ſeeking the Kingdom of God, before it can be attained, there is much doing and ſuffering-work to be performed, which requires much faithfulneſs: he only is the wiſe and faithful Servant, whom his Lord, when he cometh to take an account of his Stewardſhip, is found ſo doing; as the Servant of *Chriſt*, doing the Will of God from the heart; not following that which is evil, but that which is good: He that doth

doth good is of God, but he that doth evil hath not seen God. Hypocrites say, but do not: but, a doer of the Work, this Man shall be blessed in his deed, or doing. What St. *John* said of his *Gaius*, beloved, thou doest faithfully; whatsoever thou doest to the brethren, and to strangers, ought to be verifyed of every one who seeks the Kingdom of God. Seek faithfully; do all that is to be done for the obtaining it, by patient continuance in well-doing, and faithful also in suffering for righteousness sake, we must, through much tribulation, enter into the Kingdom of Heaven; think it not strange therefore, concerning the fiery Trial, which is to try you, as though some strange thing happened unto you; but rejoyce, yea, count it all joy, when ye fall into divers Temptations, inasmuch as ye are partakers of *Christs* sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy, for great is your reward in Heaven, being heirs of God, and joynt-heirs with *Christ*: If so be that we suffer with him, that we may be also glorified together; wherefore, let them that suffer according to the will of God, in seeking the Kingdom of God and his Righteousness, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator; since God, Father, Son, and Holy Ghost, are faithful; his Word faithful, Ministers faithful; for so we are to account them, being the Ministers of *Christ*: Moreover, it is required in Stewards, that a Man be found faithful. Since it is a faithful saying, and worthy of all acceptation, that there is a Kingdom of Grace and Glory; whatever we do or suffer, in order to the enjoying of it, let it be done in the fear of the Lord faithfully, and with a perfect heart. So also diligently, those things which are excellent, are difficult, and hard to come by, such are Spiritual and Heavenly things,

things; namely; Grace and Glory, which are moſt excellent, and therefore not ſo eaſily attained. The great and difficult Work that lies upon our hands, is the making our calling and election ſure; for this end, every one hath, or ſhould have, a particular and general calling, to work in both, to keep him from Idleneſs, and to put him upon duty and diligence. Each calling requires much labor and diligence. It is the will of God that none ſhould ſtand idle. This is his Command, That if any would not work, neither ſhould he eat. It is not only the Character of a good Huſwife, but of a good Chriſtian, that ſhe eateth not the bread of idleneſs. It is not for Men and Women, who have Souls to ſave or loſe, a Heaven or Hell to live in for ever, to live a moment idle: Time, which is for Eternity, is too precious a thing to be Idled away, to be ſpent in any thing, but diligent ſeeking the Kingdom of God. What is the Proclamation of *Jeſus Chriſt*, but, Hearken diligently unto me; and eat ye that which is good. There is Meat for them to eat, even hidden Manna, Angels food, which endureth unto everlaſting life, which the Son of Man ſhall give unto them who labor for it; with this Meat the Soul of the diligent ſhall be made fat: there is nothing to be had but poverty without diligence. He becometh poor that dealeth with a ſlack hand, but the hand of the diligent, with the bleſſing of the Lord, maketh the godly ſo rich, as he addeth no ſorrow with it; while the wicked, who will be rich, pierce themſelves through with many ſorrows. The unſearchable riches of grace, and Treaſures of glory, are gotten in a way of holy diligence: they, who have eſcaped the corruption that is in the World, through luſt, and are made partakers of the Divine Nature, beſides this, are to give all diligence, to add to their Faith, Vertue, and to Vertue Knowledge,

Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs Brotherly Kindneſs, and to Brotherly kindneſs Charity, till they abound in them; for ſo an entrance ſhall be Miniſtred unto them abundantly, into the everlaſting kingdom of our Lord and Saviour *Jeſus Chriſt*. If ſo much diligence be required to grow in grace, What diligence is requiſite to the getting of it? If Miniſtring to the Saints be a Work, and labor of love, which none can attain to the full aſſurance of hope, without ſhewing diligence therein unto the end? What Work, and labor, and diligence, will every grace coſt, before it be attained and perfected? This ſhould by no means diſcourage, but quicken us; our labor will not be in vain in the Lord. Let us not be weary in well-doing, for, in due ſeaſon we ſhall reap, if we faint not: If we are at the pains to ſow holineſs in the Seed-time of this life, we ſhall reap happineſs in the harveſt of Eternity; they who labor for reſt, ſhall reſt from their Labor, and their Works ſhall follow them: a Man that is diligent in this Heavenly buſineſs, of ſeeking the kingdom of God, he ſhall not ſtand before mean Men, he ſhall ſtand before the King of Kings in all his Glory.

This Kingdom is to be ſought fervently, both in Speech and Spirit; open thy mouth wide, ſaith God, and I will fill it: we muſt cry mightily to God in Prayer for it; the effectual fervent Prayer of a Righteous man availeth much; not ſlothful in buſineſs of the greateſt concernment; fervent in ſpirit, ſeeking the Lord; labouring or ſtriving fervently in Prayers; that we may ſtand perfect, and compleat in all the will of God. It is good to be zealouſly affected alwayes in ſo good a thing, as ſeeking the kingdom of God, which muſt be ſought alſo violently: the kingdom of Heaven

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ſuffereth violence, and the violent take it by force. Violence in other caſes is irregular and dangerous, and eſpecially in a way of ſin, when Men do evil with both hands, earneſtly, the times are then evil with a witneſs; but, their miſchief will return upon their own heads, and their violent dealing will come down upon their own pates; eſpecially upon them that lie in wait for Blood; that hunt every Man his brother with a Net; and upon her that lieth in the Boſom to deceive and deſtroy: the Violent Man, or Man of Violence, is called the Proud, or Evil Man; It is the Violent Man that purpoſeth to overthrow the goings of the Upright, by hiding Snares and Cords, ſpreading Nets, ſetting Gins for him, while evil ſhall hunt the Violent Man to overthrow him. God hath purpoſed to preſerve the upright Man from this Man of violence, though a Brother; for, a Brother offended, eſpecially without cauſe, is harder to be won then a ſtrong City, and their Contentions are like the Bars of a Caſtle. There is no going to Heaven or Hell without violence; evil Men are more violent in ſerving Sin and Satan, than good Men in ſerving God, which is an aggravation of their Sin; and a very great ſhame it is for ſuch as are bound for ſuch a place as Heaven is, and going to God, ſhould be ſo ſlow and ſlothful in their pace thither, while the ungodly are making ſuch haſt to Hell. Is a corruptible triple Crown of Earthly Honors, Pleaſures and Riches, in the way to Hell, worth ſo much ſtriving and running for? and, Is the Incorruptible, Incomparable Crown of Life, in the way to Heaven, not worth much more? Every one hath a Race to run, a Prize to get, the way to run in is Gods Commandments, the Prize Eternal Life; if thou wilt enter into Life keep the Commandments. The great duty is, ſo to run as to obtain. In the *Olympick* Games, the fighters and

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the Runners, which were violent, painful Exercises, were to put forth all their ſtrength; they had therefore their honorable Encouragements to animate them. The Apoſtle alludes to theſe, to put Chriſtians upon the like activity, becauſe they have many Duties to exerciſe, which cannot be performed without painfulneſs and violence; but, one moments being in Heaven, will more then recompence all their labor. Let us get our hearts enlarged, that, with holy violence, we may run the wayes of Gods Commandments unto the end, that our reward may be great in the Kingdom of Glory, which we muſt alſo ſeek valiantly. We have violent, valiant, and potent enemies that ſtand in our way to this Kingdom, to withſtand and conquer, before we can enter into it; the Devil and all his Angels, a flattering and a frowning World; and worſe than all theſe, namely, in-dwelling ſin, a home-born enemy, that is more deceitful, and dreadful, than all our other adverſaries, which muſt be mortified before we can be ſaved: We have all Gods holy, juſt, and good Laws to obey, in every thought, word, and work, in the greateſt ſtrictneſs and ſpirituality, which requires much reſolution, and courage in us, to perform alwayes even unto the end: It is therefore very remarkable, that when God enjoyns every one to obſerve, to do according to all the Law, turn not from it to the right hand or to the left, he ſubjoyns this, and repeats it three times, be ſtrong, and very courageous; be ſtrong, and of a good courage; be ſtrong, and of a good courage; to obſerve to do according to all the Law, without erring on either hand: It is the narrow way of life, that leads to the ſtrait Gate, which, whoſoever walks therein, ſhall enter in thereat. This can never be done without conſtant courage, and fixed reſolution againſt ſins of Omiſſion and Commiſſion, and the lively performance

performance of all holy Duties, the means of getting Grace, and growing therein; which is our power to reſiſt, mortifie, and overcome, what God hath forbidden us, and to do whatſoever he hath commanded us: neceſſary hereunto is the putting on, the keeping on, the daily fighting in the whole Armor of God; which, that it may be done valiantly, and ſucceſsfully, muſt be done in the name and ſtrength of the Captain of our Salvation, the Lord *Jeſus*; this way *David* vanquiſht all his Enemies that compaſſed him about like Bees; the Name of the Lord was the ſtrong Tower he ran into for ſafety; he made the Lord his ſtrength, and he became his Salvation: our ſtrength, valour, and proweſs is from *Chriſt*, which teacheth our hands to War, and our fingers to fight; that we wax valiant in fight, turning to flight the Armies of the Aliens: What is it that a Chriſtian cannot do, through *Chriſt* ſtrengthening him with all might, by his Spirit in the inner Man. True Believers are the only valiant Men in the World: none have ſo many and great enemies to conteſt with as they: What wonderful exploits did thoſe Worthies in the *Hebrews* do, through the power of their Faith? they turned not their back upon the World, the Fleſh, or the Devil; in all theſe things they were more than Conquerors. Tribulation, diſtreſs, perſecution, famine, nakedneſs, peril, ſword, death, life, Angels, principalities, powers, things preſent, things to come, height, depth, nor any other creature, can ſeparate true Believers from the love of God which is in *Chriſt Jeſus*: through God they do valiantly, for he it is that ſhall tread down our enemies, that we may paſs in ſeaſon and ſafety, through a Kingdom of Grace to a Kingdom of Glory, which we muſt ſeek vigilantly; be vigilant, ſaith St. *Peter*, becauſe your Adverſary the Devil walketh about, ſeeking whom he may

may devour; if we be not vigilant as well as valiant, we may eaſily be devoured by Satan; he ſtands Sentinel night and day, watching that he may recover them, who, by Repentance, to the acknowledging of the truth, through the Mercy and Grace of God, have recovered themſelves out of his ſnares, to take them captive, or alive at his will. When we have ſuch a wakeful, wrathful, watchful, and powerful Tempter ſo nigh us, we had need to watch that we enter not into Temptation. Saints have ſinners their Tempters, and their Enemies every way. O how infinitely neceſſary is it, that every Saint ſtand day and night upon his watch; that he watch and keep his heart with all diligence; that he Pray with *David*, Set a watch, O Lord, before my mouth, keep the door of my lips, that I ſin not with my Tongue; that I may keep my mouth with a bridle, while the wicked is before me; for, the Tongue is ſuch an untameable evil, that if any Man offend not in word, the ſame is a perfect Man; ſuch ought all Saints to be, even perfect, having ſo many that watch for Iniquity; that make a Man an offender for a Word; and lay a Snare for him that reproveth in the Gate; and turn aſide the juſt for a thing of nought; and becauſe in wrath they hate them: Caſt Iniquity upon their Names, their Calling *&c.* Defaming their Perſons, by giving out, or taking up evil Reports againſt them. I heard the Defaming of many, fear on every ſide: Report, ſay they, and we will report it. All my familiars, (every one of my peace) watched for my halting, ſaying, peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him: with ſuch Men have many a poor perſecuted Chriſtian to deal with. Should we not then watch unto Prayer? yea, watching thereunto with all perſeverance; for, he only is bleſſed that

watcheth, and keepeth himſelf, and his garments unſpotted from the fleſh, and the World. This Kingdom of God muſt be ſought early, that is, betimes in our age, early, or betime in the morning, which is the meaning of this Word firſt: ſeek firſt the kingdom of God, that is, early; Indeed, all our life-time, how-long-ſoever, is to be employed in ſeeking the glory of God, and glory with God; but, the flower of our age and time is to be ſpent in a more ſpecial manner, in looking after Spiritual and Heavenly things, and making ſure of them; we have Precepts, Promiſes, and Preſidents, to quicken our endeavors: Remember now thy Creator in the dayes of thy youth; they that ſeek me early ſhall find me: *Chriſt Jeſus* was our pattern herein; when the Child *Jeſus* was Twelve years old, he was found in the Temple ſitting in the midſt of the Doctors, both hearing them, and asking them queſtions, that all that heard him were aſtoniſhed at his Underſtanding and Anſwers, and when they ſaw him they were amazed: His cuſtom was to riſe up a great while before day to Prayer, and after to Preach this kingdom of God; by Prayer he ſought it for us, in his Preaching he offered it to us; to this very day, in the Miniſtery, he is ſeeking firſt the kingdom of God, in a way of Prayer and Preaching for us. *David*, a Man after *Chriſts* own heart, was at his Devotion early in the morning; O God, thou art my God, early will I ſeek thee; My voice ſhalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer unto thee, and will look up. There is a kingdom of Grace and Glory, and few there be that find it: What is the Reaſon? They do not firſt ſeek it; They do not begin when God would have them begin, early, young. Children, under the Old and New Teſtament, were early dedicated to God, and were under

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his command, of ſeeking and ſerving him betimes, and commended for ſo doing. Oh that young ones that have no Worldly fears, and cares in their heads and hearts, to trouble and hinder them, would know the time of their Viſitation! their beſt time to acquaint themſelves with God, and to ſeek the things of their everlaſting Peace. How many more might go to Heaven, if they would firſt ſeek the kingdom of God, if they would be every way early at this work, hold on, and hold out to the end ſeeking: Behold! now is the accepted time, even the time of youth; Behold! now is the day of Salvation: Oh the infinite advantages that children have for good and godly education. If children now, while children, eſpecially thoſe who are under godly education, be not the children of God; it may be, when they are not children, they ſhall never be the children of God, but the children of his wrath for ever. I am ſure it is the will of God, that children, while they are children, ſhould be his children: *Chriſt* would have very young ones to enter into the kingdom of God; inſomuch, that when the Diſciples rebuked thoſe that brought young children to him, that he ſhould touch them, he was much diſpleaſed, and ſaid, Suffer the little children to come unto me, and forbid them not, for of ſuch is the kingdom of God; but then the kingdom of God muſt be ſought primarily, and chiefly; firſt, before other things; firſt, above other things; we are alwayes to begin and end with God, in our ſeeking and ſeeing him, and in ſeeking for our ſelves, Spiritual and Heavenly things are firſt to be deſired, and laboured after; for, we have no command in Scripture to ſeek other things, but a Promiſe, that they ſhall be added, or given in on the by, if we firſt ſeek the kingdom of God, before other things, and above other things, as the principal and

chief matters of our lives. There is but one thing neceſſary, which is, to get well to Heaven: There is but one thing to be deſired and ſought after, the beholding the beauty of the Lord in his kingdom of grace and glory: This is the principal thing, and principally to be regarded. What greater things, wholly to ſwallow up our minds, thoughts, cares, deſires, and labors, than God, *Chriſt*, Grace, and Glory, which are alſo to be ſought with delight and complacency; as the higheſt object of our delight; delight thy ſelf in the Lord, is his Command, and our ſweeteſt Duty. It is not enough to do holy duties, except we delight in them; not for themſelves, but for God, and the things of God, Spiritual and Eternal. Here our delight is to be placed, as ſutable to, and worthy of it; and, all our other delights, in other things, are but to raiſe our delight in God: What poor things are tranſitory honors, pleaſures, and riches, to delight in, that are but for a ſeaſon, in compariſon of thoſe true and indurable riches, honors, and pleaſures, which are at Gods right hand for evermore? We may either want thoſe to delight in, or want delight for them, however ſo much as to ſatisfie, they are not Commenſurate and Adequate objects of delight, as being uncertain and inſufficient; but theſe, which are Spiritual and Eternal, through Gods All-ſufficiency, are both ſure and ſufficient, which breed ſatisfaction and delight; they that acquaint themſelves with God, are at peace with him, have good from him, receive the Law from his mouth, and delight in it in the inward Man, and lay up his words in their heart; that return to the Almighty, and put away iniquity from their Tabernacles; that have the Almighty for their defence, ſhall alſo have their delight in the Almighty; and the Almighty who delights in Mercy, to delight in them. What is it to ſeek the kingdom

kingdom of God, but to ſeek the greateſt delight? and, Should we not delight in ſeeking delights? eſpecially when our ſeeking or praying is Gods delight. The Prayer of the upright is his delight. The kingdom of God and his Righteouſneſs are things full of delight. With what delight ſhould we think of them, ſpeak of them, and ſeek them, till we find them, enjoy them, experience, and taſt them? Oh taſt and ſee that the Lord is good! There is more delight and ſweetneſs in taſting and eating of Honey, than in hearing a diſcourſe of its ſweetneſs, and ſeeing it. If there be ſo much ſweetneſs and delight in the word of God, What ſweetneſs then in the Word, that is God? in the multitude of my troublous, ragged thoughts within me, ſaith *David*, thy comforts, or promiſes, delight my Soul: unleſs thy Law had been my delight, I ſhould then have periſhed in mine affliction. The delights that are to be found in God, and in his Law, are enough to ſweeten the bittereſt condition: There is much trouble and ſorrow in ſeeking the Kingdom of God, and tribulation to be indured, before it be enjoyed; but, the delights in the right ſeeking it, and the infinite delights there are to be had in the everlaſting poſſeſſing it, will more than recompence for all the pains and ſufferings: the ſufferings of this preſent time are not worthy to be compared with the Glory that ſhall be revealed in us; and therefore this Kingdom of Grace and Glory is to be ſought conſtantly, that is, without ceaſing, day and night, or very frequently, conſtantly, that is, perſeveringly; for God will render to every Man according to his deeds; to them, who by patient continuance in well-doing, ſeek for Glory, and Honor, and Immortality, Eternal Life. Be thou faithful herein, O Chriſtian! unto Death, and *Chriſt* will give unto thee, in the Kingdom of God, a Crown

of Life; for, only he that ſhall thus endure ſeeking unto the end, the ſame ſhall be ſaved. Even he that doth ſeek this kingdom of God, which is a kingdom of Grace and Glory, with his whole heart, underſtandingly, believingly, faithfully, diligently, fervently, violently, valiantly, vigilantly, early, delightfully, and conſtantly, which is no more than God requires, and the unconceivable excellencies of this kingdom deſerves: Is not the kingdom of Grace it ſelf, nay, one Grace of this kingdom, more worth than all the Glory of all the kingdoms of this World? The very trial of our faith, and ſo of every other Grace, is more precious than Gold that periſheth. How precious is Faith it ſelf? Who that hath the Faith of Gods elect in the leaſt degree in his heart, would part with it at any rate? nothing in this World better than life; skin for skin, and all that a Man hath, will he give for his life: But, How many have loſt their lives to ſave their faith, that they might believe to the ſaving of their Souls; they have died for the Faith, that they might die in Faith: And, as for Hope, which is a patient waiting, and looking for that bleſſed Hope, and the Glorious appearing of our Lord *Jeſus*, when we ſhall appear with him in Glory, at death; but, more Glorioufly at the day of Judgment, when he ſhall be revealed from Heaven with his mighty Angels, to be Glorified in his Saints, and to be admired in all them that believe; who hath this good hope, through Grace, that would part with it for more than all this World; were it ten thouſand times ten thouſand better than it is? Alaſs, if in this life only we have hope, we are of all Men moſt miſerable; but, ſince we can, and do rejoyce in hope of the Glory of God, we are happy enough in our hope, which is laid up for us in Heaven: Now abideth Faith, Hope, Charity, theſe three, but

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the greateſt of theſe is Charity; Faith and Hope we ſhall leave behind us, having no need of them in Heaven: When we are at the end of our Faith, the Salvation of our Souls, there is an end of our Faith: but Charity, which is the bond of our perfection in Heaven, never ceaſeth. What is our Eternal Life in Heaven, but an Eternal Life of Love? our dwelling in and with God will be a dwelling in Love; and God who is Love dwelling in us. There will be fervent Charity indeed between God, Angels, and Men: here, becauſe Iniquity doth abound, the love of many doth wax cold: there will be neither Sin, Satan, or Sinners, to quench the flames of Mutual Love and Charity: if Charity have ſo many Gracious and wonderful effects, and fruits here, What glorious effects will it produce in Glory? Thou haſt raviſhed my heart, thou haſt raviſhed my heart, ſaith *Chriſt*, with one of thine eyes, with one Chain of thy Neck, a Chain of Mercy and Truth. Doth Mercy and Truth, and other Graces in his Spouſe, raviſh the heart of *Chriſt*? What raviſhing Joy will there be, when Mercy and Truth meet together in Heaven, and Righteouſneſs and Peace kiſs each other? when Grace ſhall be turned into Glory; when Charity, a Grace, a Duty now, ſhall be Charity a Duty alſo, but our Glory and Reward: Will not *Chriſt* ſay of his Spouſe then, How fair, and how pleaſant art thou, O Love for delights? If the Created Glory of a Chriſtian be ſo Glorious in the eyes of *Chriſt*, How Glorious will the Increated Glory of God in *Chriſt* be, to the beholders of it, to all Eternity? Let us therefore ſtick at no care and pains, to make ſure of a kingdom, which God hath made ſo ſure to us in his Everlaſting purpoſe, and preparation, and is purchaſed for us at ſo dear a rate, as the precious Blood of *Chriſt*, and promiſed and preſerved to us in his Everlaſting

lasting Covenant: Here have we no continuing City, let us seek one to come with the heirs of Promise, who look for a City which hath foundations, whose builder and maker is God: It is the City of the living God, the Heavenly *Jerusalem*, where God himself, an Innumerable company of Angels, the General Assembly and Church of the First-born, and *Jesus* the Mediator of the New Testament, and God the Holy Ghost the Comforter, dwell all together; Glorifying one another in an unspeakable manner for ever: and, Should not the Glory of this Kingdom of Glory, and the Heavenly Society therein, invite, and constrain us all in these Kingdoms, to look after such a state and place. Is not every one infinitely obliged to seek this Kingdom, not only for himself, but for the Community, if it were possible every moment? Is there a Kingdom of Grace which may be had here in this World, and a Kingdom of Glory hereafter in another World? Is this a faithful saying? and, Is it not worth every ones acceptation? Is not the Grace of God in truth, and power, the one thing needful here? and, Is not Glory in the Kingdom of God the one thing needful there? Why are we then careful and troubled about many things, when one thing is needful? Why do we not all, as *one Man*, choose that good part, which shall not be taken away from us? There is nothing else in this World, but, either it will be taken from us, or we from it: Should we not labor to know in our selves, that we have in Heaven a better, and an enduring substance, an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us, where we should lay up for our selves Treasures, Honors, and Pleasures, that Moth and Rust do not corrupt, and where Pride and Covetousness, two notorious Theeves, do not, dare not, cannot break through

and

and ſteal; that where our Treaſure is, there our hearts and hopes may be alſo? But, let us lay up for our ſelves Treaſures upon Earth never ſo ſafely, the Moth and Ruſt do, and will corrupt them; and theſe two Theeves will break through and ſteal: the care of getting and keeping theſe Earthly Treaſures; and the fear of loſing them, put too many beſides themſelves, and their duty, in ſeeking thoſe things which are above. The only way is to be careful for nothing, but in every thing, by Prayer and Supplication, with Thankſgiving, to make our requeſt known unto God; and the Kingdom of God, which is not meat and drink, but Righteouſneſs, and Peace, and Joy, in the Holy Ghoſt, which paſſeth all underſtanding, will keep our hearts and minds through *Chriſt Jeſus*, that our converſation will be without Pride, in minding high things, ſeeking great things for our ſelves, or covetouſneſs, being content with ſuch things as we have, becauſe God hath ſaid, He will never leave us nor forſake us: and we are therefore to take heed, and beware of covetouſneſs, for a Mans Life conſiſteth not in the abundance of the things which he poſſeſſeth; having food and raiment we are therewith to be content: for, we brought nothing into this World, and it is certain we can carry nothing out: God, his Kingdom of Grace and Glory, with content, is great gain: What will it profit a Man to gain the whole World, and loſe God, his Kingdom, and his Soul? Men of corrupt Minds, and deſtitute of the truth, ſuppoſe that Gain is Godlineſs; but, the God of this World hath blinded the minds of theſe Men which believe not, leſt the Light of the Glorious Goſpel of *Chriſt* ſhould ſhine unto them; yet, if God, who commanded the Light to ſhine out of darkneſs, would ſhine into their hearts, to give the Light of the knowledge of the Glory of

God

God in the face of *Jesus Christ*; and the Excellencies of the Knowledge of *Christ Jesus*, and the Righteousness which is of God by Faith; those things which were gain to them, they would count loss for *Christ*; yea doubtless, they would count all things but loss for the excellencies they see in God, *Christ*, Grace, and Glory; and would willingly suffer the loss of all things, and count them but dung, if by any means they might attain unto the Resurrection of the dead, for the price of the High calling of God in *Christ Jesus*; who hath called them out of Darkness into his Marvellous Light of Grace, which hath made them meet to be Partakers of the inheritance of the Saints in the light of Glory, against they be translated into the Kingdom of his dear Son, where they shall be ever with him, to behold his Glory, the Glory as of the only begotten of the Father; the brightness of his Glory, and the express Image of his Person, for we shall see him as he is, not through a Glass darkly, but then face to face; with open face, beholding the Glory of the Lord, we shall be changed into the same Image of Glory; the Lord *Jesus Christ* shall change our vile Bodie, that it may be fashioned like unto his Glorious Body; now we are the Sons of God, and it doth not yet appear what we shall be, but we know, that when *Christ* who is our life shall appear, then shall we also appear with him in Glory, and we shall be like him in our Souls; for, if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection, which God the Father, according to the working of his mighty Power wrought in *Christ*, when he raised him from the dead, and set him at his own righ hand in the Heavenly places, and hath raised us up together, and made us sit together in Heavenly places in *Christ Jesus*; and according to his abundant

Mercy

Mercy, begotten us again unto a lively hope, by the Reſurrection of *Jeſus Chriſt*, to an Inheritance Incorruptible and Undefiled, and that fadeth not away, reſerved in Heaven for them, who are kept by the Power of God, to rejoyce indeed with *Chriſt* in joy unſpeakable and full of Glory, which all they who firſt ſeek the Kingdom of God, and his Righteouſneſs, may aſſure themſelves of. But, ſuch as invert the Order of *Chriſt*, that firſt ſeek the things of the World; and the Kingdom of God, and his Righteouſneſs on the by; that take Earthly things for their Home, Heaven, Portion; and the Heavenly Glory for a Reſerve; they forfeit, and will come ſhort of this Glory, which will be their greateſt miſery; remaining the Children of the Devil, they ſhall be like him in Deformity and Damnation: *Chriſt* ſhall ſay to them on the left hand, at the Great Day, Depart from me ye Curſed, into Everlaſting Fire, prepared for the Devil and his Angels: they who refuſed to be as happy as God would have had them, ſhall be as miſerable as he can make them: the pain of loſs, and the pain of ſenſe, both which the Godly eſcape: the Ungodly ſhall feell in Hell Eternally. Who can imagine what a loſs God and the Kingdom of Glory will be? and, Who can endure almoſt to hear of dwelling in Everlaſting burnings? they that are Enemies to the Croſs of *Chriſt*, whereby the World ſhould be Crucified to them, and they to the World; whoſe God is their belly, whoſe Glory is their ſhame, who mind Earthly things, their end is to be puniſhed with everlaſting Deſtruction from the preſence of the Lord, and from the Glory of his Power, for the ſuffering the Vengeance of Eternal Fire: How much better is it for every one of us, in the fear of God, to be obedient to this Heavenly Call, Counſel, Command, and Proclamation,

clamation, of our dear Redeemer the Lord *Jesus*; ſeek ye firſt the Kingdom of God, and his Righteouſneſs, that we may be accounted worthy to eſcape all theſe things, and to ſtand before the Son of Man in his Glory? otherwiſe, How ſhall we eſcape the Damnation of Hell, if we neglect ſo great Salvation? See that we refuſe not him that ſpeaketh; for, if they eſcaped not, who refuſed him that ſpake on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven. *Chriſt* ſpeaketh yet in his Word, and by his Miniſters, who are his ſpokeſmen; he that heareth them heareth him; and, he that deſpiſeth them, deſpiſeth him that ſent them: and, they that deſpiſe the God and Father of our Lord *Jeſus Chriſt*, ſhall be lightly eſteemed. Be it far from us to put *Chriſt* upon complaining of us, as againſt his *Iſrael* of old; All day long have I ſtretched forth my hands unto a diſobedient and gain-ſaying People: leaſt we hear him ſay, becauſe I have called and ye refuſed, I have ſtretched out my hand, and no Man regarded; but ye have ſet at nought all my Counſel, and would none of my Commands; I alſo will laugh at your Calamity, I will mock when your fear cometh as deſolation, and your deſtruction cometh as a Whirlwind; when diſtreſs and anguiſh cometh upon you, then ſhall ye call upon me, but I will not anſwer: they ſhall ſeek me, my Kingdom of Grace, and Glory, but they ſhall not find me, nor it; they ſhall ask, but they ſhall not have: they ſhall knock, but it ſhall not be opened unto them: for that they would none of my Counſel, they ſhall have none of me or my Kingdom: but whoſo hearkneth diligently unto this Word of *Chriſt*, Seek ye firſt the Kingdom of God, the Kingdom of Grace ſhall dwell in them, and they ſhall dwell in the Kingdom of Glory,

Glory, where they ſhall be for ever quiet from fear of evil; but then we are to ſeek it firſt, that is, early and principally, or chiefly in the morning of our Age, and in the morning, in reſpect of time; we muſt not dare to put off a Work of this weight, worth and moment, to the laſt moment, as too many do, with a Lord have Mercy upon us: our firſt and beſt time, the opportunity of time, all our dayes, is little enough to be ſpent in asking, that we may have in ſeeking, that we may find in knocking, till an abundant entrance be miniſtred and opened unto us into the everlaſting Kingdom of our Lord and Saviour *Jeſus Chriſt*. Seek we firſt the Kingdom of God above and before other things, as that which is moſt neceſſary for us ſo to do. That which is of the moſt, and greateſt conſequence, and neceſſity, ſhould be firſt done above and before other things, which are leſs neceſſary; things indifferent, when they come in competition, muſt give place to things Neceſſary and Indiſpenſable: It is not ſo neceſſary to our everlaſting happineſs, whether we be rich, or poor, high or low; as that we be holy, which muſt be, before we can be happy; and there is an abſolute, and indiſpenſible neceſſity of our being both holy and happy. Grace and Glory are ſo far from things indifferent, that they are the one thing needful, and therefore firſt to be ſought, as not only neceſſary, but moſt excellent wiſdom, which is Grace and Glory; and much more, even *Chriſt* himſelf, is the principal thing; happy is the Man that findeth Wiſdom, for the Merchandiſe of it, is better than the Merchandiſe of Silver, and the Gain thereof than fine Gold; more precious than Rubies, and all the things that can be deſired, are not to be compared to it; length of dayes, riches and honor, peace, plenty, and pleaſantneſs accompany wiſdom, which is a Tree of

Life,

Life, to them that lay hold thereof, and happy is every one that retaineth Wiſdom. God and Godlineſs only is profitable to all perſons and things, having promiſe of the Life that now is, and of that which is to come; and are not things which are Spiritual and Eternal, and ſo abſolutely neceſſary, yea infinitely neceſſary and profitable, not only for this, but the better life, to be preferred, and ſought before things Temporal; and the rather, becauſe we have a promiſe of *Chriſt* to aſſure us, that if we ſeek firſt the Kingdom of God, and his Righteouſnes, all theſe things ſhall be ad ed unto us. If my Soul followeth hard after God, his Kingdom, Holineſs, Righteouſneſs, Faith, Charity, Peace, with them that call upon the Lord out of a pure heart; ſurely then Goodneſs and Mercy ſhall follow me all the dayes of my Life; yea, ſo ſure, as when I walk in the Sun my ſhadow followeth me. The Lord God is my Sun, the Lord hath given me Grace and Glory; no good thing will he withhold from me, while I walk uprightly with him. Thus much by way of Exhortation and Excitation to Sinners: A Word to Saints, eſpecially ſuch as are Miniſters, by one that am the leaſt, that am not meet to be called a Miniſter, or Saint; be we exhorted and comforted, and charged, every one of us, that we walk worthy of the Lord unto all pleaſing, who hath called us unto his Kingdom and Glory, and called us alſo with an holy Calling, according to his own purpoſe and Grace, into ſo high and honorable and holy Calling as the Miniſtery, which is both our General and Particular Calling, as having no other Work to do, ſave to make firſt our own calling and election ſure; leaſt that by any means, when we have Preached unto others, we our ſelves ſhould be Caſt-awayes: and then, to help others herein, Who is ſufficient for theſe things?

We

We are, or ſhould be, the Lights of the World, ſent by *Chriſt*, the true Light, to turn Men from darkneſs to light: we are a Royal Prieſthood, called out of darkneſs into his marvellous Light; God, who commanded the Light to ſhine out of darkneſs, hath ſhined in our hearts, to give the Light of the knowledge of the Glory of God in the face of *Jeſus Chriſt*, if we be Miniſters indeed: for, no Man taketh this honor to himſelf, but he that is called of God, as was *Aaron*: for we are not to Preach our ſelves, but *Chriſt Jeſus* the Lord, and our ſelves the Servants of all for *Jeſus* ſake; handling the Word of God by Manifeſtation of the truth; Commending our ſelves to every Mans Conſcience in the ſight of God, which can never be ſo effectually done, until it pleaſe God, who ſeparates us to the Work, alſo to call us by his Grace, to reveal his Son in us. How needful is it, that *Chriſt* be formed in them, who are to travel in birth until *Chriſt* be formed in others? It is the Gift of the Grace of God given unto us, by the effectual working of his Power, which makes us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Preaching among the Gentiles the unſearchable Riches of *Chriſt*, and to make all Men ſee what is the fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God, that the Gentiles ſhould be fellow-heirs, and of the ſame Body, and partakers of his Promiſe in *Chriſt* by the Goſpel. Moreover, it is required in Stewards of the Myſteries of God, who are to be accounted the Miniſters of *Chriſt*, that a Man be found faithful. The faithful word is to be committed to faithful Men, who ſhall be able and apt to Teach others alſo, as they have been Taught of God; that they may be able by ſound Doctrine, both to exhort and to convince the gainſayers:

ſayers. The Glorious Goſpel of the bleſſed God is committed to every Miniſters truſt, who ſhould be able to ſay with St. *Paul*, I thank *Chriſt Jeſus* our Lord, who hath enabled me, for that he counted me faithful, putting me into the Miniſtery; that the Miniſtery be not blamed: no offence is to be given in any thing, but in all things are we to approve our ſelves as the Miniſters of God, skilful in the Word of Righteouſneſs; having, by reaſon of uſe, our Senſes exerciſed, to diſcern both Good and Evil, that we may be found in the Faith, in the Doctrine of it, ſhewing uncorruptneſs, not as many, which corrupt or deal deceitfully with the Word of God, carried about with divers and with ſtrange Doctrines, with every wind of Doctrine; but as of ſincerity, conſenting only to the Doctrine which is according to Godlineſs, and ſound alſo in the Grace of Faith. Miniſters, by whom others believe, ought themſelves to be found Believers, fervent and faithful Lovers one of another, perfectly joyned together in the ſame mind, and in the ſame judgment: Let us not therefore Judge one another any more, but judge this rather, that no Man put a ſtumbling block, or an occaſion to fall, in his Brothers way; Let as many as be perfect, be thus minded, whereto they have already attained; let them walk by the ſame Rule, mind the ſame thing, and, if in any thing, any one be otherwiſe minded, God ſhall reveal in this way only, even this unto him, that we may, with one mind, and one mouth, Glorifie God, even the Father of our Lord *Jeſus Chriſt*: Let us therefore follow after the things which make for peace, and things wherewith one may edifie another, who are to ſpeak unto Men to Edification, and Exhortation, and Comfort; no corrupt Communication ſhould proceed out of our mouth, who are Gods mouth to the People,

and

and the peoples mouth to God, but ſound ſpeech, that cannot be condemned; which is good to the uſe of edifying, that it may miniſter Grace unto our Hearers. Our Speech and Preaching is not to be with the inticing words of mans wiſdom, but in demonſtration of the Spirit and of Power; that the Faith of our Hearers may not ſtand in the wiſdom of men, but in the power of God: For this end are Miniſters to beſeech the Brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that they ſtrive together with them in their prayers to God for them, that he would open unto them a day of utterance, to ſpeak the myſtery of Chriſt, that they may make it manifeſt as they ought to ſpeak, not as pleaſing men, but God, which trieth their hearts, that ſo the Word of the Lord may have free courſe (may run) and be glorified, and they may come unto their people in the fulneſs of the bleſſing of the Goſpel of Chriſt, keeping back nothing that is profitable, not ſhunning to declare unto them all the counſel of God, that they may be pure from the blood of all men, ſuch an one was *Tychicus*, a beloved Brother and faithful Miniſter in the Lord to make known all things. And *Paul*, I have ſhewed you all things. Taking heed to themſelves, to their Doctrine, and to all the Flock, over the which the Holy Ghoſt hath made them Overſeers, teaching them publickly, and from houſe to houſe, not ceaſiing to warn every one night and day with tears, in meekneſs inſtructing thoſe that oppoſe themſelves, to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, if God peradventure will give them repentance to the acknowledging of the Truth, that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will. Miniſters by whom alſo they believe, good Miniſters of Jeſus Chriſt, nou-

riſhing up their Flock in the words of Faith, and good Doctrine, whereunto they have attained, gentle among them, cheriſhing them even as a Nurſe cheriſheth her children, ſo labouring as to ſupport the weak, and comfort the feeble-minded, ſtudying to ſhew themſelves approved unto God, Workmen that need not to be aſhamed, rightly dividing the Word of Truth, to give them their portion of meat in due ſeaſon, among whom they have gone preaching the Kingdom of God, inſtant in ſeaſon, out of ſeaſon, reproving, rebuking, exhorting with all long-ſuffering and doctrine, making manifeſt the ſavor of the knowledge of Chriſt in every place unto God a ſweet ſavor of Chriſt in them that are ſaved, and in them that periſh, to the one the ſavor of death, and to the other the ſavor of life, ruling them well over whom the Holy Ghoſt hath made them Overſeers, that they might remember and obey them who have the Rule over them, ſubmitting themſelves, for they watch for their Souls, as they that muſt give account, that they may do it with joy, and not with grief, for that is unprofitable for them. Theſe Elders that rule well, eſpecially they who labour in the Word and Doctrine, are well worthy of double honour, both countenance and maintenance; who feed the Flock of God, which is among them as much as in them is, taking the overſight thereof, not by conſtraint, but willingly, not for filthy lucre, but of a ready mind; neither as being Lords over, or over-ruling Gods Heritage, but Enſamples to the Flock, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity, blameleſs as the Steward of God, a Lover of Hoſpitality, apt to teach, a Lover of good men, and good things, ſober, vigilant, juſt, holy, temperate, of good or modeſt behaviour, patient toward all men, one that ruleth well his own houſe, having his wife and children in ſubjection, with all gravity

ty behaving themſelves among them that believe holily, and juſtly, and unblameably, whereof they are Witneſſes, and God alſo, even then when they have cauſe to think that God hath ſet them forth as it were appointed to death, and made them a ſpectacle or Theatre unto the World, and to Angels, and to Men, becauſe they are Fools for Chriſt's ſake, that others may be wiſe in Chriſt, weak and deſpiſed, that their people may be ſtrong and honourable, being alſo content both to hunger and thirſt, to be naked and buffeted, reviled, perſecuted, defamed, and made the filth of the world, and the offſcouring of all things, and to have no certain dwelling place on Earth, that they may have a certain dwelling place in Heaven for ever. If Bonds and Afflictions abide or wait for the faithful Miniſters of the Goſpel, none of theſe things move them, neither do they count their life dear unto themſelves, ſo that they may finiſh their courſe and their Miniſtry which they have received of the Lord Jeſus, to teſtifie the Goſpel of the Grace of God; for what is their hope, or joy, or crown of rejoycing or glorifying; is not the ſound converſion, and ſalvation of their Flock, even in the preſence of our Lord Jeſus Chriſt at his coming? Certainly they are their Crown and Joy, what manner of perſons then above all others, ought Miniſters to be, who are workers together with Chriſt, beſeeching one another, who preach the Grace of God to others, that we receive not the Grace of God our ſelves in vain, giving no offence in any thing, that our Miniſtry be not blamed: but in all things, without vain-glory, commending or approving our ſelves as the Miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſs, in ſtripes, in impriſonments, in tumults, and toſſing to and fro, in labours, in watching, in faſting, by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy

Ghoſt, by Love unfeigned, by the word of Truth, by the Power of God, by the Armor of Righteouſneſs on the right hand and on the left, by Honour and Diſhonour, by evil Report, and good Report; as Deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, yet poſſeſſing all things; and whether we be, through many Tribulations, beſides our ſelves, it ſhould be for God; or whether we be ſober, it ought to be for our peoples ſake, we ſhould give attendance to Reading, Praying, Studying, Meditation, Examination, Exhortation, giving our ſelves wholly to them, that our profiting may appear to all, taking heed unto our ſelves, and unto our doctrine, continuing in them; for in doing this, we ſhall both ſave our ſelves, and them that hear us. If the Glory of God indeed, the Salvation of our own Souls, and all theirs committed to our charge be our very end, in our patient continuance in well-doing, and ſuffering for Conſcience and Righteouſneſs ſake, we are made manifeſt unto God, and may truſt alſo to be made manifeſt in due time in the Conſciences of all; having our ſelves a good Conſcience, that whereas we are ſpoken evil of, as of evil doers, they may be aſhamed that falſly accuſe our good Converſation in Chriſt; for our rejoycing ſhould be the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the Grace of God, we have had our Converſation in the world, and more abundantly to them-ward, who are our care and charge in the Lord. Therefore my beloved Brethren of the Miniſtry, let us be ſtedfaſt, unmoveable, always abounding in the work of the Lord, and though *Iſrael* be not gathered, and we may ſeem to have laboured in vain, and ſpent our ſtrength for nought, and

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in vain, yet ſurely our judgment is with the Lord, and our work with our God, he ſhall be our ſtrength, and we ſhall be glorious in the eyes of the Lord, foraſmuch as we know that our labour is not in vain in the Lord.

If neceſſity be laid upon Miniſters with a woe unto them, whatever they ſuffer, that preach not the Goſpel, and eight woes to them who are Hypocrites, that ſay, but do not, *Matth.* 23. What neceſſity is there alſo that Chriſtians do take heed whom they hear, what they hear, that they hear, and how they hear, that they may not be hearers only, but doers of the work, that they may be bleſſed in their deed. The Apoſtle exhorts, comforts, and chargeth every one (as a Father doth his children) that they would walk worthy of God, who hath called them unto his Kingdom and Glory, which is no more than that their Converſation be only as becometh the Goſpel of Chriſt, putting off concerning the former Converſation, the old man, which is corrupt according to the deceitful luſts, that their Converſation be without covetouſneſs, and ſo of all other worldly and fleſhly luſts. The luſt of the fleſh, and the luſt of the eye, and the pride of life, with all ungodlineſs, is to be denied; we are not only to abſtain, but to flee from fleſhly luſts which war againſt the Soul, not faſhioning our ſelves according to our former luſts, when we were dead in Treſpaſſes and Sins, walking according to the courſe of this world, according to the Prince of the power of the Air, the ſpirit that now worketh in the children of diſobedience, among whom we all had our Converſation in times paſt, in the luſt of our fleſh, fulfilling the deſires of the fleſh, and of the mind, walking after the fleſh; for they that are after the fleſh are carnally minded, do mind the things of the fleſh; ſo then they that are in the fleſh, and live after the fleſh, cannot

pleaſe God, cannot walk worthy of God unto all-pleaſing; no man can ſerve two Maſters, for either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other. We cannot ſerve God and Mammon, their Commands are ſo contrary the one to the other, and therefore to walk worthy of God, is not to make proviſion for the fleſh, to fulfill the luſts thereof, it is to walk honeſtly, or decently, as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, not in the luſts of concupiſcence, not in the vanity of our mind, in fleſhly wiſdom, not to walk in the counſel of the ungodly, nor ſtand in the way of ſinners, nor ſit in the ſeat of ſcorners, or to walk in any way that is not good, but to abhor and eſchew that which is evil, that they may walk with God; to walk with God in the name of the Lord our God, is to walk worthy of God; to walk before him as alwayes in his ſight with a perfect and upright heart, not allowing in our ſelves, or indulging the leaſt ſin, but abſtaining from all appearance of evil, as that which is only diſpleaſing to God, and becauſe it is ſo, and hating it upon that account, that we may walk in Chriſt Jeſus, as we have received him to be the Lord our righteouſneſs, truſting only therein for juſtification and ſalvation, and for our onely perfect pattern; for he that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked, who alwayes did thoſe things that pleaſed his heavenly Father, herein leaving us an Example, that we ſhould follow his ſteps who did no ſin, neither was guile found in his mouth, he was ſo holy, harmleſs, undefiled, ſeparate from ſinners; as the Father gave him Commandment, even ſo did he. In the Volume of the Book of God, it is written of me, ſaith Chriſt, I delight to do thy Will, O my God, yea thy Law is within my heart. How willingly and patiently did he

ſuffer

ſuffer for,& from ſinners : O my Father,if it be poſſible, let this Cup paſs from me ; nevertheleſs not as I will,but as thou wilt. Chriſt came from Heaven on purpoſe to ſuffer in our ſtead, and for our ſakes, according to the Will of God ; he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, the Lord laid on him the Iniquities of us all ; he was oppreſſed and afflicted, yet opened not his mouth, he was cut off out of the Land of the Living. It pleaſed the Lord to bruiſe him, to put him to Grief, to make his Soul an offering for ſin ; that he might pour out his Soul unto death, he humbled himſelf, and became obedient unto death, even the death of the Croſs. Chriſt alſo ſuffered for us, who his own ſelf bare our ſins in his own body, leaving us an example that we ſhould follow his ſteps ; for it is the Will of God that we ſuffer for well-doing, for if we ſuffer with him, we ſhall alſo be glorified together. Chriſt his active and paſſive obedience for us,and our active and paſſive obedience for him,and for his Glory , is our way to Glory. How patiently did our Lord Jeſus ſuffer from , then when he ſuffered for ſinners ; when he was reviled,he reviled not again ; when he ſuffered, he threatned not,but committed himſelf and his Cauſe to him that judgeth righteouſly. If when we do well and ſuffer for it, and for Conſcience toward God endure Grief, ſuffering wrongfully, take it patiently, this is thank-worthy, this is acceptable with God : Ought not Chriſt to have ſuffered theſe things, and to enter into his Glory ? If we ſuffer, we ſhall alſo reign with him ; for we are called according to purpoſe, through the foreknowledge of God, and predeſtinate to be conformed to the Image of his Son in ſufferings, and that we alſo as he, muſt through much Tribulation enter into the Kingdom of God ; foraſmuch then as Chriſt hath ſuffered for us in the fleſh, let us arm

our ſelves likewiſe with the ſame mind, by putting off the old man, and putting on the new man; he that hath ſuffered in the fleſh, hath ceaſed from ſin, that he no longer ſhould live the reſt of his time in the fleſh, to the Luſts of Men, but to the Will of God; let us be followers of that which is good, who is he then that will harm us? but and if we ſuffer for Righteouſneſs ſake, let us not be afraid of their terror, neither be troubled. Let them, as Chriſt Jeſus did, that ſuffer according to the Will of God, commit the keeping of their Souls to him in well doing, as unto a faithful Creator, which is to walk worthy of God, who hath called us unto his Kingdom and Glory, and if we be faithful herein unto death, will not be long ere he call us into his Kingdom of Glory, where we ſhall receive the Crown of Life, but then we muſt walk in the Spirit, and the Spirit will walk in us, which he promiſeth to do, if we keep our ſelves from Idols, come out from among them, and be ſeparated, and touch not the unclean thing; if we live in the Spirit, let us alſo walk in the Spirit, we cannot walk worthy of God, his Kingdom, of Grace and Glory, without walking in the Spirit. It is the Spirit, and walking in the Spirit, that makes us worthy or meet to be partakers of the inheritance of the Saints in light; it is only through the Spirit we do mortifie the deeds of the body, that we may live a life of Grace and Peace, and Joy; we are carnally minded by nature, and the carnal mind is enmity againſt God, not ſubject to the Law of God, neither indeed can be, which is death: nor can we be ſpiritually minded, which is Life and Peace, if ſo be that the Spirit of God dwell not in us; for as the body without the Spirit is dead, ſo the Soul without the Spirit of Chriſt is dead alſo; and they who are naturally or ſpiritually dead, cannot walk, we muſt be quickned and ſanctified by the Spirit, before we can live or walk in the Spirit. To

walk

walk in the Spirit, is to be ſpiritually minded, or of the mind of the Spirit; for as many as are led by the Spirit, or they that are after the Spirit, do mind the things of the Spirit; now the things of the Spirit are either ſpiritual or eternal, Grace or Glory; or what relates to it, which the minds of ſpiritual perſons are taken up with, ſuch are all holy duties commanded by the Spirit, and the fruit of the Spirit, which is in all Goodneſs and Righteouſneſs, and Truth, Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, *&c.* which conſtitute the divine nature in us, whereby we lead the divine life, which is our walking with God in the Spirit, or glorifying God in our Body and in our Spirit, which are Gods, walk we then in the Spirit, and we ſhall not fulfill the luſt of the fleſh, the luſt of the eyes, nor walk in pride. To walk worthy of God, his Kingdom and Glory, is to walk in wiſdom toward our ſelves; if thou be wiſe, thou ſhalt be wiſe for thy ſelf, and towards them that are without, and to walk circumſpectly, not as fools, but as wiſe, redeeming our time as we have opportunity to do good unto all men, eſpecially labouring to be ſo wiſe, as to win Souls; for they that be wiſe Teachers, turn many to righteouſneſs, and ſhall ſhine as the brightneſs of the firmament, and as the ſtars for ever and ever, the wiſe ſhall inherit Glory. To walk in Wiſdom, is to underſtand what the Will of the Lord is, and to do thereafter; for a good underſtanding have all they that do his Commandments; it is to underſtand the way wherein we ought to walk, and to walk therein. The Wiſdom of the prudent is to underſtand his way, which is Gods way; this was *Davids* prayer, Teach me thy way, O Lord, and lead me in a plain path, cauſe me to know the way wherein I ſhould walk, lead me in the way everlaſting: and Gods promiſe, I will inſtruct thee and teach thee in the way which

which thou ſhalt go, I will guide thee with mine eye, and his performance, he led his people forth by the right way, that they might go to a City of habitation. Thou ſhalt guide me with thy counſel, and afterward receive me to glory, ſaith *David:* his practical reſolution, I have choſen the way of Truth; I will run the way of thy Commandments, when thou ſhalt enlarge my heart. It is to behave our ſelves wiſely in a perfect way, and to walk within our houſe with a perfect heart. To underſtand alſo the Work of God, his Work of Creation, Redemption, Providence and Grace, and to do with all our might, maugre all oppoſition whatſoever our hand findeth to do, whatſoever Gods Providence layeth before us, to go through with it, conſidering there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave, whither we are all going: That we may be alwayes ſo doing, we had need to pray mightily to God, ſo to teach us to number our dayes, that we may apply our hearts unto Wiſdom. The Works of the Lord are great, ſought out of all them that have pleaſure therein, they are honourable and glorious, he hath made his wonderful Works to be remembred, known, taken notice of, admired and praiſed; God hath alſo ordained or prepared, that we ſhould walk in good Works, then walk we in Wiſdom indeed, when we are prepared and ready unto, and zealous to maintain every good Work. To walk worthy of God, is to walk in Faith, we walk by Faith, not by ſight, Faith is our ſight, the evidence of things not ſeen, without which it is impoſſible to pleaſe God. To walk in Faith, is to live by the Faith of the Son of God, the life which we now live in the fleſh. It is a continual coming to God, in the Name of Jeſus Chriſt, till we come to God, a believing that he is, and that he is a rewarder of them that diligently ſeek him. It is alſo a daily receiving the Lord Jeſus; and of his fulneſs

fulneſs receiving and Grace for Grace, that we ſhould ſhew forth the praiſes or virtues of him who hath called us unto his Kingdom and Glory. To walk worthy of God, is to walk in love, as Chriſt hath alſo loved us; to love God and one another, as Chriſt hath ſet us an example, and given us a Commandment: This is his Commandment, that we ſhould believe on the Name of his Son, and love one another, as he gave us Commandment. Our walking in Faith, is that we might walk in Love, Faith worketh by Love, Faith unfeigned worketh Love without diſſimulation. Let us not love in word, neither in tongue, but in deed and truth; not a talkative love, but an active, vigorous, faithful, fruitful love, is acceptable both to God and man; even the love that is kind, and thinketh not evil, is not eaſily provoked, like unto Chriſts Love, which he ſhewed evidently in his active and paſſive obedience, doing good to all men, not being weary in well-doing, eſpecially unto them who are of the houſhold of Faith, loving all Saints as Saints, imitating Chriſt as in his active, ſo in his paſſive obedience, ſuffering with them and for them, with all long-ſuffering and patience, being their Brethren and Companions in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt, for the Word of God, and for the Teſtimony of Jeſus Chriſt. Hereby perceive we the Love of God, becauſe he laid down his Life for us, and we ought to lay down our Lives for the Brethren; we love not the Brethren, if we love our Lives better than them. This is Love, that we walk after the Commandment of Chriſt; they that walk worthy of God, walk in the Wayes of his Commandments, with and before the Lord humbly, obeying from the heart that form of Doctrine which he delivered them, that they may ſerve him thereby in newneſs of Spirit, and in newneſs of Life; they who would enter into Life, muſt thus keep

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the Commandments; for bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates of the City.

Is there then a Kingdom of Grace and Glory? Is it purpoſed, prepared, purchaſed, promiſed and reſerved in Heaven for us? Have we a real intereſt in, and a true Title to this Kingdom? O let the high praiſes of God then be in our hearts, in our lips, and in our lives, who hath called us unto this Kingdom and Glory! Let *David*'s reſolution and practice be ours, I will ſing unto the Lord as long as I live, I will ſing praiſes unto my God while I have any Being, every day will I bleſs thee, and I will praiſe thy Name for ever and ever. Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name; his Heart, and Tongue, and Life were fixed and prepared for this bleſſed Work, called therefore the ſweet ſinger of *Iſrael*. My heart is fixed and prepared, O God my heart is fixed, I will ſing and give praiſe; I will greatly praiſe the Lord with my mouth; he prayes that he may praiſe: O Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe; his whole Life and Converſation nothing elſe but a continual Hymn to God. How fearful was he to ſin; O let me not wander from thy Commandments, refraining his feet from every evil Way, that he might keep the Word of God, hating every falſe Way, rejoycing in the Way of his Teſtimonies, as much as in all Riches; inclining his heart to perform his Statutes alway, even unto the end. Was it *David*'s Duty, Delight, and Work to be ſtill praiſing God, and is it not ours? Have we not, or may we not have as great reaſon and occaſion to bleſs God as he? every one that will may have God and Chriſt, and Grace and Glory, to praiſe and bleſs God for as his portion and happineſs for ever. If every one of us with

David

David could ſay, Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee. He may alſo ſay when his fleſh and his heart faileth him, God is the ſtrength of his heart, and his portion for ever, which is matter great enough to praiſe the Name of God for with a Song, and magnifie him with Thankſgiving. It is the ſilent Work of all the Works of God to praiſe him paſſively, and the higheſt duty of Saints to bleſs him actively: All thy Works ſhall praiſe thee, O Lord, and thy Saints ſhall bleſs thee. *David* calls upon the whole Creation to pay this homage of praiſe to God as their duty and Gods due: Praiſe ye the Lord from the Heavens, praiſe him all Angels, all Men, Kings of the earth, and all People, Princes, and all Judges of the earth, both young Men and Maidens, old Men and Children, Sun, Moon and Stars, Earth, Sea, let them praiſe the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and Heaven, his glorious Name is exalted above all bleſſing and praiſe. O the Treaſures of Excellencies that are in God, in every one of his unſearchable Names, his Word, and his wonderful Works, his Works of Creation, Redemption, Providence, *&c.* which are external; of Election, Predeſtination, Juſtification, Adoption, Regeneration, Sanctification, Conſolation, which are internal, and the everlaſting Kingdom of Glory, matter for eternal praiſes. Great is the Lord, and greatly to be praiſed, and his greatneſs is unſearchable, ſo are all his other Attributes. God is eſpecially to be praiſed in his Sanctuary; every one there, is to ſpeak the praiſes of the glorious honour of his Majeſty, and the glorious Majeſty of his Kingdom. Glorious things are ſpoken of God in his Kingdom of Grace, and more glorious things, here unutterable, are ſpoken in the Kingdom of Glory. Behold now is the accepted time to prepare and tune our hearts,

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tongues and lives in the Kingdom of Grace, for this Duty and Work of praiſe in the Kingdom of Glory; what is it to glorifie God, but to praiſe him, whoſo offereth praiſe, and ordereth his Converſation aright, glorifieth him. It is meerly for want of the knowledge of God and Jeſus Chriſt, and him Crucified, and our unacquaintedneſs with the glorious excellencies of this Kingdom of God, which is a Kingdom of Grace and Glory, and our intereſt in it, that we ſpeak no more of the glory of this Kingdom, and glorifie God no more by ſpeaking to our ſelves in Pſalms and Hymns, and ſpiritual Songs, making melody in our hearts unto the Lord, giving Thanks alwayes for all things unto God and the Father, in the Name of our Lord Jeſus Chriſt. Were all in theſe Kingdoms Eye-Witneſſes of the Majeſty of our Lord Jeſus Chriſt, and Ear-Witneſſes, as *Peter*, and others were, of his receiving from *God* the Father honor and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleaſed; I ſay, Were theſe things ever before our eyes, and ever ſounding in our ears, there would certainly be more ſeeking and praying, and praiſing *God* for this Kingdom of *God*, which contains all the glory we can poſſibly want, or wiſh, than now there is: Have we not a more ſure Word of Propheſie, whereunto we ſhould all of us do well, that we take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in our hearts. Do we not ſay that the whole Word of God is true? Is there any that profeſſedly deny a future ſtate of glory? Why do we not all bleſs God for it, till we bleſs God in it? Let every one then that hath underſtanding, ſing praiſes to God, ſing praiſes, ſing praiſes to our King, ſing praiſes, for God is the King of all the earth, and the King of glory, ſing we praiſes with underſtanding. Our Tongue is

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Scripture is called our glory; therewith bleſs we God, even the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places, or things in Chriſt, which is the beſt uſe we can put it to. If we be ſtrangers to this heavenly duty of ſinging praiſes to God in our hearts and houſes with our glory, it is much to be feared, that as our chief end is not the glory of God by our not glorifying God, ſo our laſt end will not be glory with God; without controverſie it is the duty that is moſt pleaſing to God, as it is moſt commanded by him, and practiſed inſtantly by the perfecteſt Saints The holier any man is the more in prayer, and the moſt in praiſe; evening and morning, and at noon *David* prayes unto God, ſeven times aday doth he praiſe him. Hypocrites can pray, Saints only do bleſs and praiſe the Lord. The good and old way of ſpeaking to God our ſelves, and one another in Pſalms and ſpiritual Songs, is much given over in theſe Kingdoms. The good Lord give us Repentance, that this ſin be not laid to our charge. We have loſt very much of the ſpecial preſence and providence of God, by our neglect herein; our Prayers are not heard and anſwer'd for want of our ſolemn Praiſes. We obtain mercy by our Prayers, and keep them by our Praiſes. It were well if one in ten with a loud voice glorified God for thoſe daily mercies they receive from God. There are not found that return to give glory to God, after mercies received from God, ſave ſome few ſtrangers. What are our hearts and lips, and lives good for elſe, but to warble out in ſpiritual Songs the praiſes of him who hath called us out of marvellous darkneſs, into his marvellous light. The glad tydings of a Kingdom of grace and glory, ſhould open our hearts to pray to God to open our lips, that our mouths may ſhew forth his praiſes; which that all may do, let the Word of Chriſt

dwell

dwell in us richly, in all Wiſdom, teaching and admoniſhing one another in Pſalms and Hymns, and ſpiritual Songs, ſinging with grace in our hearts to the Lord; and whatſoever we do in Word or Deed, do all in the Name of the Lord Jeſus, giving Thanks to God and the Father by him, and above all for himſelf, and the Kingdom of God and his Righteouſneſs. For Counſel and Conſolation, and I conclude:

Our honourable Magiſtrates and reverend Miniſters who are taught of God, that are Counſellors themſelves of Peace, and ſeek the Peace and Proſperity of Church and State, I neither need nor dare give them one Word of Advice in this matter; only taking the liberty and boldneſs, by way of Petition, moſt humbly to deſire them who have obtained ſo great mercy to be the heirs of grace and glory, that they would, according to the Power and Prudence, Wiſdom and Goodneſs which God hath graciouſly and liberally given them, improve it to the very utmoſt, that if it were poſſible our moſt gracious and excellent Majeſties Three Kingdoms may become the Kingdoms of our Lord, and of his Chriſt; not by Profeſſion only, but in very Deed and in Truth: For the Kingdom of God is not in Word, but in Power, ſince God our Saviour would have all men to be ſaved, and to come to the knowledge of the Truth; and becauſe he can ſwear by no greater, doth ſwear by himſelf, As I live, ſaith the Lord God, I have no pleaſure in the death of the Wicked, but that the Wicked turn from his Way, and live; Turn ye, turn ye from your evil Wayes, for why will ye dye? and now commandeth all men everywhere to repent. Why ſhould not firſt of all Supplications Prayers, Interceſſions, and giving of Thanks be made for all men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty, which is good and

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acceptable in the ſight of God our Saviour, and I alſo heartily believe will be well-pleaſing to our moſt Gracious King, and all in Authority, having laid ſo large and ſure a foundation of Peace to build as large a Kingdom of godlineſs and honeſty upon. It is in your power to compel every capable Subject in theſe Kingdoms, to ſeek firſt the Kingdom of God, and his Righteouſneſs, and to thruſt Labourers into this Harveſt; for the Harveſt is great, and the Labourers are few, for the turning of every one unto Righteouſneſs; the unlimited Love of God, who hath ſo loved Mankind, the general Redemption of the whole World by the precious blood of Jeſus Chriſt, the promiſe of the univerſal Spirit of Chriſt, the freeneſs and fulneſs of the Covenant of Grace, which if the Lord pleaſe I ſhall have occaſion fully to handle in my Book of Scriptural Oracles; and the expreſs Command of Chriſt, Go ye into all the World, and preach the Goſpel to every Creature, the promiſe of his preſence and aſſiſtance, his own practice, and the practice of the primitive Preachers, in publiſhing through the World the glad Tydings of the Goſpel of the Kingdom of God, are motives and encouragements great enough to put Magiſtrates and Miniſters upon endeavouring an univerſal Converſion, Reformation and Salvation among all their People. O could our King and Governors be inſtrumental to bring theſe Kingdoms, ſo to ſeek till they find a Kingdom of grace and glory, what an exceeding eternal weight of glory would the King of glory crown them withall for their labour of Love at the laſt and great day: Hearken to a King ſpeaking from the King of Kings; Be wiſe now therefore O ye Kings, be inſtructed ye Judges of the earth, ſerve the Lord herein with fear, and rejoyce with trembling. † Let the Kings of the earth ſet themſelves, and the Rulers take counſel together for the Lord, and

for his Anointed, saying, Let us break the bands of Wickedness, and cast away the cords of our Iniquities from us. Let us exalt the King of Kings upon his holy hill of *Zion*, that the Heathen may be his inheritance, and the uttermost parts of the earth may be his possession, and all Nations whom he hath made may come and worship before thee, O Lord, and glorifie thy Name. Let our most excellent King *Solomon* be first herein, who is a King of Peace, that came into his Kingdom in Peace, rules in Peace, will dye in Peace, and enter into that Peace which passeth all understanding: If he follow Peace with all men, and Holiness, without which no man shall see the Lord. His establishing a great Peace amongst us, constrains me to believe he will be a means of raising a holy War through his Kingdoms and Dominions against Sin, Satan, and the World, for the glory of God, and the everlasting good of many a poor yet precious Soul, so that all our contentions and mutual devourings shall end in a holy, amicable contending earnestly for the Faith of the Gospel, that we may stand fast in one Spirit, with one mind, and one mouth, glorifying God even the Father of our Lord Jesus Christ, receiving one another as Christ also received us to the glory of God; than which, what can be more pleasing to God, honourable to our selves, creditable to Religion, profitable and comfortable to His Majesties Three Kingdoms? If there be joy in the presence of the Angels of God over one Sinner that repenteth, what joy will there be in Heaven over all the Sinners in these Kingdoms that repent? The Lord our God in the midst of us will be mighty to save us, he will rejoyce over us with joy, he will rest in his love, he will joy over us with singing, if as Brethren, being called unto liberty, we use not our liberty for an occasion to the flesh, but by love serve one another; for all the Law

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is fulfilled in one word, even in this, Thou ſhalt love thy Neighbour as thy ſelf; but if we bite and devour one another, let us take heed that we be not conſumed one of another. And it ſhall come to paſs, that as the Lord rejoyced over us to do us good, ſo the Lord will rejoyce over us to deſtroy us, and bring us to nought; which will aſſuredly come to paſs, if we bleſs our ſelves in our hearts, ſaying, We ſhall have peace, though we walk in the imagination or ſtubbornneſs of our hearts, to add Iniquity to Iniquity, the Lord will not ſpare, but his anger and jealouſie ſhall ſmoke againſt us, and all the Curſes written in his Book ſhall lie upon us, and he will blot out our names from under Heaven: Curſed alſo is every one that doth the Work of the Lord negligently or deceitfully. But I am perſuaded better Things of you, and Things which accompany Salvation, and that we are not of them who draw back unto perdition, but of them that believe to the ſaving of our Souls. Let us take heed, leſt there be in any of us an evil heart of unbelief, in departing from the living God, but exhort one another daily while it is called to day, leſt any of us be hardned through the deceitfulneſs of ſin, looking alſo diligently, leſt any man fail of the grace of God, leſt any root of bitterneſs ſpringing up trouble us, and thereby many be defiled; for we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end, and alſo of his Kingdom of glory, for the ſecuring whereof theſe plain Directions are abſolutely neceſſary to be put in practice.

I. That all Sins be avoided and hated, eſpecially Unbelief, Pride, Covetouſneſs, Carnality, Lying and Hypocriſie.

II. That all the Duties of Holineſs be rightly, zealouſly

ſouſly and conſtantly performed both publick and private.

III. That all the Graces of the Holy Spirit be had and exerciſed.

They who would ſet themſelves in earneſt to ſeek the Kingdom of God, muſt heartily ſet themſelves againſt all ſins; ſtand in awe and ſin not, while you are ſeeking, if you would find this Kingdom. Seek the Lord while he may be found, call upon him while he is near; but then it follows, Let the Wicked forſake his Way, and the Unrighteous, who is a man of Iniquity, his Thoughts, and let him return unto the Lord, who will have mercy upon him; but then he muſt have nothing to do with Sin, who will have any thing to do with God and his kingdom, otherwiſe God will have nothing to do with him; the wages of Sin is not Heaven, but hell; every final impenitent, unbelieving Sinner, is to be ſhut out of Heaven, and ſhut up in Hell to all eternity. Sinners, you muſt quit your ſtate, and courſe, and way of ſin, before you can enter the ſtate of Grace, or walk in the way of Life; Grace and Glory are inſeparable, ſo are Sin and Hell. O have nothing to do with any the leaſt, yea, the very appearance of evil, as near as you can, except to hate, abhor, leave and loath it, and your ſelves for it, as ever you hope to ſpeed in this moſt important duty, of ſeeking firſt the Kingdom of God, and his Righteouſneſs; more eſpecially, let Unbelief, Pride, Carnality, Covetouſneſs, Lying and Hypocriſie be abandoned and abhorred, as the root and ſource, and ſpawn of all other abominations. Theſe are the Maſter evils that hinder men from being and doing good: We muſt be negatively, before we can be poſitively holy; Waſh ye, make ye clean, put away the evil of your doings from before mine

mine eyes; firſt ceaſe to do evil, then learn to do well, &c. If we would ceaſe from evil, we muſt take heed of the evil of Unbelief in the heart, which is a ſin that giveth every Truth of God the Lye. Every one that believeth not, goes about to make God a Lyar. The very Word of the Scripture is, He that believeth not God, hath made him a lyar, becauſe he believeth not the Record that God gave of his Son; as Faith is a coming to God by Jeſus Chriſt, ſo Unbelief is a departing from the living God. O take heed of it, as alſo of the ſin of Pride, which is a lifting and ſetting up our Wiſdom and Will, againſt the Wiſdom, Will, Word, Way and Work of God, preferring our own Honor before Gods Glory. Pride was the firſt and worſt ſin that could be committed virtually, and interpretatively it is all iniquity; as all ſinners were in one, and came from one, ſo all ſins are ſummed up in this one, namely Pride, which is the Parent of all other abominations. The onely ſin that is ſo ſinful. This was the ſin that made good Angels Devils, and our firſt Parents and us evil, like unto them, yea, only evil, and that continually; by it we have loſt God, our ſelves, our knowledge of him, all our righteouſneſs and true holineſs, and all the happineſs of Heaven; it is ſo deſperate a ſin, that it will not ſuffer any one to ſeek after God, his Grace and Glory. The wicked, through the pride of his countenance, will not ſeek after God, he will be happy without God. In ſeeking firſt the Kingdom of God, and his Righteouſneſs, O ſeek firſt to be delivered from the pride of heart and life: otherwiſe you may ask and not have, ſeek and not find, knock and it ſhall not be opened unto you. Covetouſneſs, which is Adultery and Idolatry, a loving and deſiring after the World, and the things of the World ſo inordinately and overcarefully, as both to neglect, and make light of the things of God which are above.

The Covetous, whom the Lord abhorreth, his prayer and practice is, Lord, Who will ſhew us any good? his Labour is only for his mouth, and therefore his laying up much Goods for many years, is to take his eaſe, eat, drink, and be merry; he is one that layeth up Treaſure for himſelf, not caring to be rich towards God. O take heed, and beware of Covetouſneſs; for a Mans Life conſiſteth not in the abundance of the Things which he poſſeſſeth: And let our Converſation be without Covetouſneſs, content with ſuch Things as we have, ſeeking firſt the Kingdom of God, and his Righteouſneſs, and all theſe Things ſhall be added unto us; for the Lord hath ſaid, I will never leave you, nor forſake you: Covetouſneſs is but for Carnality; it caters for the fleſh, making proviſion for it, ſatisfying it in the Luſt thereof. The carnal mind is enmity againſt God, not ſubject to the Law of God, neither indeed can be. The Luſt of the Fleſh, and the Luſt of the Eyes are great Eye-ſores to Religion, and great Impediments to our ſeeking firſt the Kingdom of God, and his Righteouſneſs. If we would be ſpiritually minded in ſeeking thoſe Things that are above, we muſt not be carnally minded, in ſeeking great Things for our ſelves here below. We can never fight the good Fight of Faith, or take the Kingdom of Heaven by violence, without abſtaining and flying from fleſhly Luſts, which War againſt the Soul. Fleſhly perſons, who live after the Fleſh, in the Luſt of Uncleanneſs, can never be valiant Volunteers to fight under the Banner of Chriſt, for the conquering of Sin, Satan and the World, which muſt firſt be done, before the Kingdom of Heaven be taken. The Fleſh doth luſt againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are ſo contrary the one to the other, that we cannot do the Things we ſhould, while we walk in the Fleſh. Let us not therefore walk according

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ing to the Fleſh, or War after the Fleſh, for the Weapons of our Warfare are not carnal. Let not us be carnal, but ſpiritual, putting on the whole Armor of God, which will be mighty through God to the pulling down of ſtrong holds, and mortifying the deeds of the Body, namely fleſhly Luſts, which War againſt the Soul, that in all Things we may be more than Conquerors, through him who loves us, even our Lord Jeſus Chriſt, by whom the World is crucified unto us, and we unto the World, as alſo the Fleſh; for they that are Chriſts, have crucified the Fleſh, with the Affections, Paſſions, and Luſts, by whom alſo we reſiſt and overcome the Devil; for he was made Partaker of Fleſh and Blood, that through death he might deſtroy him that had the power of death, that is the Devil. For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil, the Works of the Fleſh, which are manifeſt to be Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Pride, Covetouſneſs, Hatred, Variance, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings. Now they which follow ſuch Things, can neither ſeek or ever hope to inherit the Kingdom of God.

Lying is another ſin which in a ſpecial manner is to be hated and avoided by us, if indeed we will ſet our ſelves heartily to ſeek the Kingdom of God; which is the uttering of an untruth with an intent and purpoſe to deceive, a ſin that transforms men into Devils: They who are given to Lying, are of their Father the Devil, who abode not in the Truth, becauſe there is no Truth in him; when he ſpeaketh a Lye, he ſpeaketh of his own: for he is a Lyar, and the Father of it. A lying Tongue is one of the ſeven Things the Lord hates, and is an abomination to him: Lying Lips are an abomination to the Lord, and therefore a righteous man hateth

Lying; but they that deal truly, are Gods delight, and God is their delight; they that delight in the Lord, he will give them the desire of their hearts, for the prayers of the upright are his delight: But they who delight in Lyes, who bless with their mouth, but curse inwardly, without Repentance, are to be cursed eternally. The fearful and unbelieving, and all Lyars, shall have their part in the Lake which burneth with Fire and Brimstone, which is the second death. Let none who seek this Kingdom of God be like the Devil, a Lyar, but like God, who cannot lye. Let us fear to lye to the Holy Ghost, or to lye of, or to lye to one another by the example of *Ananias* and *Saphira*, who were struck dead with a Lye in their mouth; Wherefore with *David*, Let us hate and abhor Lying, and putting away Lying, speak every man Truth with his Neighbour; for he only that speaketh the Truth in his heart, is of the Generation of them that first seek the Kingdom of God, and his righteousness; that seek and shall see the face of the God of *Jacob*. Take we heed also, and beware of the Leaven of Hypocrisie, professing what we mean not to practise, pleasing our selves with a form of knowledge and godliness, denying the power of it. Hypocrites, they say, but do not; they pray, but practise not; believe, but live not as they believe; they are Covenant makers, but not Covenant keepers; drawing near the Lord with their Mouths, and honouring him with their Lips, but removing their Heart far from him; with flattering Lips, and with a double Heart, do they speak to God and man; there can be no faithfulness in their Mouth; for their inward part is very Wickedness: the Prayers and other Duties of such wicked men, are an abomination to the Lord. Whatsoever is done in the great business of Salvation, is to be done heartily, as to the Lord, and not unto men. If any man speak, he is

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to ſpeak as the Oracles of God, not as pleaſing men, but God, which tryeth the Hearts, that God in all Things may be glorified through Jeſus Chriſt; able with the Holy Apoſtle to call God to Witneſs, that neither at any time uſeth he flattering Words, for a Cloak of Pride, or Covetouſneſs, nor of men ſeeketh he Glory, but whether he eats, or drinks, or whatſoever elſe he doth, the Glory of God is ſure to be at the end of it, his own Salvation, the pleaſing of all men in all Things, not ſeeking his own profit, but the profit of many, that they may be ſaved; which no worldly, fleſhly Hypocrites can ſay, who receive honour one of another, and ſeek not the honour that cometh from God onely; ſo deſirous are they of Vain-glory: For they that are ſuch, ſerve not our Lord Jeſus, but their own Belly; and by good Words, and fair Speeches, deceive the hearts of the ſimple, but themſelves moſt and worſt of all, while in oppoſition to the Glory of God, which ſhould be their higheſt and chiefeſt end, and their onely aim, the honouring, pleaſing and enriching themſelves, by unlawful wayes and means, is their end and buſineſs. Theſe double-minded, double-tongued, and double-dealing Hypocrites are far from the Kingdom of God; lay aſide firſt Hypocriſie, and deſire Truth in your inward parts; then firſt ſeek the Kingdom of God, and his righteouſneſs, with deſirous expectation to find it. Be ſure none of theſe forementioned Evils be your peculiar boſome beloved ſins, ſearch out your own ſin, keep your ſelf from your iniquity, if you would have good ſucceſs in ſeeking firſt the Kingdom of God.

II. Let us put off, and put away far from us theſe, and all other ſins, in the fear of God, or all our ſeeking the Kingdom of God will be but labour in vain. Sinners, God calls Heaven and Earth to record againſt you this day,

day, that he ſets before you Life and Good, Death and Evil, Bleſſing and Curſing, and deſires you to chooſe Life, even eternal Life: O chooſe not Sin and Death before it. Let my counſel be acceptable unto you, break off your ſins by righteouſneſs, and the iniquity of your covetouſneſs, by ſhewing mercy to the Poor, leſt God be wroth, ſmite you, and hide himſelf from you; but rather ſeek good, and not evil, that ye may live; be not faithleſs, but believe God upon his Word, Seek ye me, ſaith God, and ye ſhall live. Their heart ſhall live that ſeek God, his Kingdom and Righteouſneſs, in the uſe of all his holy means, which I need but almoſt to name, they are ſo often inſiſted upon, but too ſeldom, duely practiſed, as namely:

1. Hearing the Word preached in ſeaſon and out of ſeaſon inſtantly, as Miniſters are to preach it with ſolemn Preparation; Intention, Retention, and a loving Affection in the hearing of it, turning every Truth and Duty you hear into practice without delay; for not the hearers of the Law, but the doers are juſtified and bleſſed in their doing.

2. Frequent Faſting, frequent Praying and Watching thereunto with all perſeverance, and ſupplication for all men, that they may be ſaved, and come to the knowledge of the Truth, which is our ſtriving to enter in at the ſtrait Gate; Strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it, even of them who ſeek to enter in, and are not able, becauſe not willing to be at the pains and patience which is neceſſary to the finding the narrow Way, and walking in it, till they be meet and worthy to enter in at the ſtrait Gate; there is no pulling down of ſtrong Holds, caſting down Imaginations or Reaſonings, and every high thing that exalteth it ſelf againſt the knowledge of God, or bringing into captivity every thought

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to the obedience of Chriſt, and the Laws of his Kingdom, but by this good old way of Faſting, Praying, and watching to purpoſe; every man that ſtriveth for the maſtery, eſpecially of ſpiritual enemies, is to be temperate in all things; ſome do it to obtain a corruptible Crown, we an incorruptible: If we would ſo run as to obtain, ſo fight as to overcome, we muſt keep under our body, and bring it into ſubjection, that our Old Man being crucified, the body of ſin may be deſtroyed, that henceforth we ſhould not ſerve ſin, leſt that by any means, when we have done all ſave this which is the main, we our ſelves ſhould be everlaſting Caſt-awayes; better the body of the fleſh, and the body of ſin be deſtroyed in the ſevereſt way of duty, than the ſoul be for ever loſt in a way of ſin, how pleaſing ſoever to the fleſh: Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee; it is better for thee to enter into Life halt or maimed, rather than having two hands, or two feet, to be caſt into everlaſting fire; by Faſting, Praying, and watching, Heaven ſuffereth violence, and onely the violent take it by force. Holy Faſting, eſpecially alone and by our ſelves, Prayer without ceaſing, keeping our Hearts, Lips and Lives with all diligence, by circumſpect watchfulneſs from ſin, and all occaſion and temptations thereunto, are Gods gracious means appointed us for the obtaining of Grace and Glory.

3. Reading, ſearching, and meditating of the Holy Scriptures day and night, that the Word of Chriſt may dwell richly in us in all Wiſdom, with fervent and faithful Prayer before and after the duty, for the Spirit of Truth to ſanctifie us through the Truth; duties much neglected both in Families, and in our private communion with the Lord, and I fear by too many of us ſlightly, indifferently, and indiligently done. Were the Word

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of God read, ſearched and meditated daily by us as it ought to be, it would make us wiſer for our ſelves in all reſpects than we are; it is able to make even Children that exerciſe themſelves therein, wiſe unto ſalvation. It is very great pity, and a very great ſin it is, that every one that cannot, doth not learn to read, and every one that can doth not walk in Wiſdom, redeeming his time to ſearch theſe Sacred Records day and night, in which he thinks he hath eternal life. I make no doubt, but our moſt Gracious Sovereign the King, and Governors will, out of their Chriſtian Wiſdom, Care, Zeal and Charity, which in many things they have manifeſted, take order alſo, that all who are capable, both young and old in theſe Kingdoms, may be diligently taught to read the Holy Scriptures, that they periſh not for want of knowledge, that ſo the good Word of God may be daily read publickly in all Faimilies with Prayer and Praiſe, to the Praiſe and Glory of God, the Increaſe and Advancement of the Kingdom of Chriſt, and their own immortal Honour: Which I daily pray may come to paſs, and am in a longing expectation of, as knowing, there is Wiſdom, Wealth and Willingneſs, Power and Prudence, every way Ability and Opportunity in you, our Governors and Counſellors, for the accompliſhing and effecting ſo great and good, and neceſſary and pious a Work; beſides the many Thouſands that wait for your Call, Command, Counſel, Countenance and Encouragement to aſſiſt herein; which labour of Love to ſo many periſhing Souls, will never be forgotten by the Lord; and the adminiſtration of this Service, will not only ſupply the want of Saints, but will be abundant alſo by many Thankſgivings unto God. Now the Lord make all Publick Perſons in Church and State Publick ſpirited herein, that the fruit of Righteouſneſs may be ſown in Peace, by them that make Peace to the Glory of

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God, and the Publick Good. Were the Law and Goſpel, which is not to depart out of our mouth, read and meditated therein day and night by us all, high and low, rich and poor, &c. that we might obſerve to do according to all that is written therein; this would make our way proſperous, then we ſhould do wiſely, and have good ſucceſs, eſpecially in ſeeking the Kingdom of Grace and Glory, which is our beſt Wiſdom to do, every one for himſelf, and each for other, till we find it, and attain it. Whoſoever delights in the Law of the Lord, and in his Law doth meditate day and night, ſhall be like a Tree planted by the Rivers of Water, that bringeth forth his fruit in his ſeaſon, his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper; the univerſal faithful practice of theſe duties would, through the bleſſing of God, do Wonders among us.

4. Examining our ſelves frequently and ſeriouſly by the Law and Goſpel, what effect they have had upon us as to the change of our ſtate from ſin to grace, from death to life; and whether our hearts and lives are ſo ſound in Gods Statutes, that we have reſpect to all his Commandments, that we may never be aſhamed. Without this conſtant practice we cannot know our ſelves: Know ye not your own ſelves, ſaith the Apoſtle, how that Jeſus Chriſt is in you, except ye be Reprobates. How ſhall we know our ſelves to be elect or reprobate, why examine your ſelves, prove your own ſelves. If we wholly neglect, or negligently perform this duty, we may then certainly conclude our ſelves to be Reprobates. What are all the marks and ſigns for tryal of our everlaſting ſtate laid down in Scripture for, but that we might know our ſelves by them, whether we belong to God, or the Devil; and whether we are going to Heaven, or Hell. Without this careful, conſtant examination, trying and proving, a man may think himſelf

ſelf to be ſomething, when he is nothing, and ſo deceive himſelf, and others: Not every one that ſaith *Lord*, *Lord*, ſhall enter into Heaven. Many will ſay to Chriſt on that great day of examination, *Lord*, *Lord*, have not we propheſied in thy Name, and in thy Name have caſt out Devils? And in thy Name done many wonderful Works? To whom he will profeſs, I never knew you, depart from me ye that work iniquity. *Let* every man therefore examine himſelf, and prove his own Work, and then ſhall he have rejoycing in himſelf alone, and not in another; then ſhall he not dare to ſpeak of any of thoſe things which Chriſt hath not wrought in him to the *Law*, and to the Teſtimony, if he ſpeak not according to this Word, it is becauſe there is no light in him. If every one that doth evil, and he that doth truth, would come to the light, it would make manifeſt whether their deeds were wrought in God or no: All things that are reproved or diſcovered, are made manifeſt by this light, for whatſoever doth make manifeſt is light; were this duty well managed, more would go to Heaven, and fewer to Hell.

5. Conferring, talking, communing and reaſoning together in love concerning the things of the Kingdom of God, would be a happy means to help one another in ſeeking to find it: Too often our words in Preaching, praying and praiſing to them that hear us, ſeem but idle Tales, and are not believed, till this Chriſtian duty of Communication be frequently exerciſed. Here we have liberty to ſpeak to one anothers capacities and neceſſities, we could not hear one another reaſoning of Righteouſneſs, Temperance, Death, Judgment, Heaven and Hell to come, but our hearts would burn within us, for Chriſt himſelf would be one amongſt us, as with his Diſciples at *Emmaus*, talking with us, and opening to us the Scriptures; ſo that our coming and communing

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together, would certainly be for the better, and not for the worſe; for this end, to revive the duty of Chriſtian Conference, I do fully purpoſe, by the Grace of God, as I have begun to bring the Holy Scriptures under ſuch Heads, that the Word of Chriſt may dwell richly in all wiſdom in young and old, that will exerciſe themſelves herein with delight and meditation day and night; for the accompliſhing whereof, the Prayers of all fearing God are again humbly and earneſtly deſired and expected.

6. Teaching Children early to read and know the Holy Scripture, Training them up, or Catechiſing them in the firſt Principles of the Oracles of God, and all others who have the like need that are but Children in knowledge, is another excellent means to increaſe the Kingdom of Chriſt. How many unprofitable, dull Hearers are there in theſe Kingdoms, which, for their time ought to be Teachers, have need that one teach them again which be the firſt principles of the Oracles of God; that, to their ſhame be it ſpoken, have not the knowledge of God, nay, that ſay to God and their Teachers whoſe lips ſhould keep knowledge, and they ſhould ſeek the Law at their mouth; for they are the meſſengers of the Lord of Hoſts, depart from us, for we deſire not the knowledge of thy wayes. Theſe have double neceſſity of counſel, care, and compaſſionate compulſion both from Civil and Eccleſiaſtical Authority, to learn, to know their duty, danger and neceſſity, if God peradventure will give them Repentance to the acknowledging of the Truth, that they may recover themſelves out of the ſnare of the Devil, who are taken alive as captive by him at his will. The Harveſt truly is plenteous, but the Labourers are few; pray we therefore the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt, ſuch as will preach not them-

themſelves, but Chriſt Jeſus the Lord, and themſelves the ſervants of all for Jeſus ſake; ſervants that will not ſtrive, but be gentle unto all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves till their eyes be opened, and turned from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in Chriſt. The work of Converſion and Reformation will never happily go on, till the counſel of that moſt Reverend, Learned and Godly Biſhop *Uſher*, be univerſally, diligently, zealouſly, and conſtantly put in practice both in Churches and Families, which being appoſite to my purpoſe, I have here Tranſcribed.

Your Majeſties care can never be ſufficiently commended in taking order that the chief Heads of the Catechiſm ſhould in the ordinary Miniſtery be diligently propounded and explained unto the People throughout the Land, which I wiſh were as duly executed everywhere, as it was piouſly by you intended. Great Scholars poſſibly may think that it ſtandeth not ſo well with their credit, to ſtoop thus low, and to ſpend ſo much of their time in teaching theſe Rudiments, and firſt Principles of the Doctrine of Chriſt; but they ſhould conſider, that the laying of the foundation skilfully, as it is a matter of the greateſt importance in the whole Building, ſo it is the very Maſter-piece of the whole Building: 1 Cor. 3 10. *According to the Grace of God which is given unto me, as a wiſe Maſter Builder I have laid the foundation*, ſaith the great Apoſtle. And let the Learneſt of us all try it whenever we pleaſe, we ſhall find that to lay this Ground-work rightly, (that is, to apply our ſelves to the capacities of the common Auditory, and to make an ignorant man underſtand theſe myſteries in ſome good meaſure) will put us to the tryal

tryal of our skill, and trouble us a great deal more, than if we were to diſcuſs a Controverſie, or handle a ſubtle point of Learning in the Schools; yet Chriſt did give as well his Apoſtles, and Prophets, and Evangeliſts, as his ordinary Paſtors and Teachers, to bring us all, both Learned and Unlearned, unto the unity of this faith and knowledge; and the neglecting of this, is the fruſtrating of the whole work of the Miniſtery; for let us preach never ſo many Sermons to the People, our labour is but loſt as long as the foundation is unlaid, and the firſt principles untaught, upon which all other Doctrine muſt be builded. Thus far the worthy Biſhop, in his Sermon before King *James* at *Wanſted*.

7. Often remembring and real renewing our Covenant with God, whenever the Holy Sacraments are adminiſtred. Baptiſm is but to be adminiſtred once, but we are ſolemnly and frequently to remember, and make uſe of our Baptiſmal Covenant upon all occaſions, eſpecially in avoiding all occaſions and temptations, and motions to ſin within or without, in time of tribulation and deſertion, and at the point of death; we are buried with Chriſt in Baptiſm, wherein alſo we are riſen with him through the faith of the operation of God, that ſo many of us as are baptized into Jeſus Chriſt, are baptized into his death, therefore are we buried with him by Baptiſm into death; that like as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of life. By Baptiſm we are planted together in the likeneſs of his Death, and alſo in the likeneſs of his Reſurrection, that our old man might be crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. Covenant making, and Covenant keeping, is the ſum of our Religion. We are ſworn in our Baptiſm to believe all the Articles of our Chriſtian Creed, and to live by faith,

to walk in all the Commandments and Ordinances of the Lord blameleſs, to pray according to the Lords Prayer without ceaſing for Grace, that denying ungodlineſs, and worldly luſts, we may live ſoberly, righteouſly, and godly in this preſent World, that ſo with comfort we may look for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt; and as we have ſworn, ſo we are to perform it, even in keeping all the righteous Judgments of the Lord; ſo alſo the Holy Sacrament of the Lords Supper, which if there be opportunity, ſhould often be received by us, wherein we ſhew forth the death of Chriſt till he come, is another excellent means appointed by God, both to convey and aſſure to us the Kingdom of God, as alſo to ſtrengthen and confirm us in the Grace we have received, that we draw not back to perdition, but going from faith to faith, from one degree of Grace unto another, we may receive the end of our faith, the ſalvation of our Souls. Let us ſhew the Lords death till he come, by often eating this Bread, and drinking this Cup; but let us examine our ſelves, leſt eating and drinking unworthily, we be found guilty of the Body and Blood of the Lord, and ſo eat and drink damnation to our ſelves.

III. All the Graces of the Holy Spirit muſt be had and exerciſed, we muſt go to the God of all Grace for every Grace, he will give Grace and Glory, firſt Grace, then Glory. It is through Grace we have good hope, the Grace of Regeneration according to his mercy; he ſaveth us by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſheds on us abundantly, through Jeſus Chriſt our Saviour, that being juſtified by his Grace, we ſhould be made Heirs according to the hope of eternal life; there is no hope of eternal

nal life without Grace. It cannot be expected I ſhould diſcourſe of all the Graces, theſe may ſuffice.

1. The firſt Grace we are to labour for, is Humility, by which we come to know our vileneſs and unworthineſs, that we are no better than wretched and miſerable, and poor, and blind, and naked, and have need of every thing, and yet deſerve nothing; that we are not ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God. The way to be rich in Grace, is to be poor in Spirit, God will give Grace to the humble; the more humble, the more holy; Saint *Paul* the chiefeſt of ſinners, leſs than the leaſt of all Saints in his own account: yet not a whit behind the very chiefeſt of the Apoſtles in Grace and Gifts, labouring more abundantly than they all; yet not I, ſaith he, but the Grace of God which was with me. Be cloathed with humility, walk humbly with God, humble your ſelves under the mighty hand of God, and he will exalt you in due time, God will ſave the humble perſon.

2. Acquaint your ſelves with God, know the God of your Fathers; This is life eternal, to know thee the onely true God and Jeſus Chriſt, whom thou haſt ſent; the principal part of the image of God, is the knowledge of him. If you would have his mercy and his favor, you muſt have underſtanding; for to a people of no underſtanding, he that made them will not ſave them, and he that formed them will ſhew them no favor; they who like not to retain God in their knowledge, are not like to go to Heaven; that the Soul be without knowledge it is not good, the Soul cannot be good without knowledge, it is the image of God which makes the Soul good. The new man, which after God is created in righteouſneſs, and true holineſs, is renewed in knowledge; we eſcape the pollutions of the World through

the knowledge of our Lord and Saviour Jeſus Chriſt. Grace alſo and Peace are multiplied unto us, through the knowledge of God and of Jeſus our Lord; yea, all things that pertain unto life and godlineſs are given unto us, through the knowledge of him that hath called us to Glory and Virtue: Therefore if you determine to go to Heaven, determine not to know any thing ſo much as Jeſus Chriſt and him Crucified. Wiſdom is the principal thing; therefore get Wiſdom, and with all thy getting, get Underſtanding, get Wiſdom, get Underſtanding; Forget it not, embrace her, and ſhe ſhall bring thee to Honour and Heaven. She is a Tree of Life, to them that lay hold upon her, and happy is every one that retaineth her.

3. Repent and believe the Goſpel; I put them together for brevity ſake, as I find them; Repentance towards God, and Faith in our Lord Jeſus, are our very entrance into the Kingdom of God. True Repentance, which elſewhere I have deſcribed at large, lets the Kingdom of Sin and Satan out of the heart, that Faith unfeigned may receive Chriſt and his Kingdom into it. Repentance is a turning from Sin and Satan, and the World, and Faith is a coming to God by Chriſt, a chooſing and cloſing with him as our Lord and Saviour, a receiving of his Fulneſs, and Grace for Grace; that we may glorifie God, and be glorified with him in our Bodies, Souls and Spirits, which are Gods. Seek firſt the Kingdom of God in a way of repenting and believing, and you are ſure to find it.

4. The fear of God, eſpecially for his Goodneſs, is another Grace to be deſired and laboured after towards the attainment of the Kingdom of God. Reverential filial fear of God, is the firſt beginning of true Wiſdom, which is the principal thing to be looked after. The fear of the Lord is the inſtruction of Wiſdom; What man

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is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe. None are wiſe but fearers of God. Behold the fear of the Lord that is Wiſdom, and to depart from Evil is Underſtanding. The fear of the Lord, is to hate Evil, and the evil way, yea, every falſe way, which every prudent man is careful to do, that he may walk in the way of Life, which is above to the wiſe, that he may depart from Hell beneath; I know no greater or better wiſdom, than departing from Sin and Hell, for fear of God; to walk in wayes of holineſs out of love to God, for the obtaining a Kingdom of Glory; whoſoever would receive a Kingdom which cannot be moved, let him have Grace, whereby he may ſerve God acceptably, with reverence and godly fear, paſſing the time of his ſojourning here in fear, working out his own ſalvation with fear and trembling.

Above all, put on Charity, no Grace brings us more into favor with God, and all good men, yea, even the worſt of men ſometimes than Charity. A man that is truly charitable both to Body and Soul, is a man almoſt by himſelf, and that hath that Charity which ſuffereth long, and is kind that envieth not, that behaveth not it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh not evil, with all the other properties, is in a more excellent way to the Kingdom of Glory, than any other; and therefore my advice is, that every one would ſtrive to excel in this moſt excellent Gift, Duty and Grace of Charity; that he would follow after Charity, till he be found in Charity; an example in Charity, fervent in Charity, in that Charity that covereth a multitude of ſins; that the Charity of every one of us all towards each other abounding, all our things may be done in Charity, that ſo we may be in Charity one with another, which is the end of the Commandments, and the bond of our perfection. O the unſpeak-

ble excellencies of Faith and Hope, and other Graces, but the greateſt of them all is Charity; Charity makes a man ſo good, that when one will ſcarcely dye for a righteous, or juſt man, peradventure for a good or charitable man ſome would even dare to dye, if not, he dare dye for himſelf, or for the Brethren, which he ought to do, when lawfully called thereunto. None in ſo ſure and ſafe a way to the Kingdom of Glory, as a man of Charity. Put on therefore (as the Elect of God) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, as Chriſt forgave you, but above all theſe things put on Charity, which is the bond of perfection, and beſides being partakers of the Divine Nature; and giving all diligence to add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs add Charity; for ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

5. To Charity, add alſo Chaſtity; which is a virtue not only neceſſary and preparatory, but eſſential to the Kingdom of God: for there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lye. Having therefore promiſes for this end, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God, that we, who according to promiſe look for new Heavens, wherein dwelleth righteouſneſs, may be diligent to be found of him in peace without ſpot and blameleſs, that we may then be preſented as a chaſte *Virgin* to Chriſt.

6. Get Self-denial; Live in the daily practice of it, if you would not have God deny you himſelf, his King-

dom,

dom, Grace and Glory; if any man will come after Chriſt, let him deny himſelf, and take up his Croſs and follow him: He muſt go the ſame way that Chriſt went, that means to come to Heaven; he hath led us the way, for he is our way, he himſelf went every ſtep to Heaven in a way of Self-denial, his wiſdom, will, way and work, was wholly ſubjected to the wiſdom, will and pleaſure of his heavenly Father: I ſeek not, ſaith he, mine own Will, but the Will of the Father which hath ſent me, and I do alwayes thoſe things that pleaſe him; every one of us is to pleaſe his Neighbour for his good to edification, and the reaſon is, for even Chriſt pleaſed not himſelf, leaving us an example, that we ſhould follow his ſteps. Our own wiſdom, will and way, ſtanding either in competition with, or oppoſition unto the wiſdom of God, which ſeems fooliſhneſs to us, is to be denied; the world by wiſdom knows neither God, nor his Son Jeſus Chriſt. The hidden wiſdom which God ordained before the World unto our Glory, is ſuch a myſtery, that none of the Princes of this World knew, and therefore they crucified the Lord of Glory. Nor can any natural man receive the things of the Spirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned: Let no man therefore deceive himſelf, if any man ſeem to be wiſe in this World, let him deny himſelf, become a Fool, that he may be wiſe to deny his own Will, as well as his own Wiſdom; that he may be willing in the day of Gods power, to be what God would have him to be, and to ſay, not my Will, but thine be done on Earth as it is in Heaven, which is the higheſt Wiſdom. Self-love muſt alſo be denied: Naturally men, though they will not own it, are Lovers of their own ſelves, which makes them covetous, and proud, to be Lovers of Pleaſure, more than Lovers of God. The love of God for

himself, and love to our Neighbours, without dissimulation, is the cure of Self-love, which is false love, and therefore true hatred. Self-love is Self-hatred. The Times are perilous, when men are Lovers of their own selves, covetous, proud, Lovers of Pleasures, more than Lovers of God, having a form of Godliness, but denying the power thereof. Hold fast the form of sound words with a sound mind by the Spirit of Faith, and of Power, and of Love; that instead of denying the power of Godliness, you may exercise your selves unto all Godliness, in denying Ungodliness, and worldly Lusts: that you may live soberly, righteously, and godly in this present evil World. Learn in what state soever you are in, therewith to be content. Learn both how to be abased, and know how to abound. Be content to be poor in this World, which is the true meaning of being poor in Spirit, that you may be rich in Faith, and Heirs of a Kingdom; the comfort and content of a mans life consisteth not in the abundance of the things which he possesseth. The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. Let your Conversation be without covetousness, and be content with such things as you have, that your Conversation may be in Heaven. Heavenly-mindedness is your duty, let it be your delight, to seek those things which are above, where Christ sitteth at the right hand of God, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore for all those, and onely those, that have and exercise the Graces of the Spirit in truth and uprightness. Labour therefore in the last place for the Grace of Sincerity, which is not so much a Grace, as that which makes Grace to be Grace. If I may say so, what is Faith but Fancy, if it be not unfeigned? Or Love, but Lust, except it be without dissimulation? What is Obedience

good

good for, if it be not univerſal and conſtant? Our hearts and lives are not ſound, if we have not reſpect unto all Gods Commandments to perform them alwayes unto the end. Suppoſe our Gracious Majeſty the King command nothing but what is holy, juſt and good for His own Honour and Intereſt, and the good of His Subjects, will he judge thoſe perſons ſincere to him, that lives in open diſobedience to any of his righteous Laws? God and man would, and ſhould be ſerved in ſincerity and truth. God is to be worſhipped in Spirit and in Truth, he is rich in mercy, but to whom? to them that call upon him in Truth. The good and the right way is, only fear the Lord, and ſerve him in Truth with all your heart. God is for the heart, and the whole heart; man looketh on the outward appearance, but the Lord looketh on the heart; the heart, and the ſincerity of it, is all in all with God; Grace and Mercy is with all them that love our Lord Jeſus Chriſt in ſincerity with incorruption. Sincerity is the Salt that keeps our Love and other Graces from corrupting and periſhing; it is the root of the matter which makes the heart good and honeſt in bringing forth the fruit of righteouſneſs with patience unto perfection: Whereas the ſeed ſown in the heart, where there is no root, withers away; the Word of the Truth of the Goſpel bringeth forth fruit in them that hear it, who know the Grace of God in Truth: Do not my words, ſaith God, do good to him that walketh upright? God is good to thoſe that be good, and to them that are upright in their hearts, which *David* intimates in his Prayer. None are good indeed, but the upright and ſincere, their hearts are good, their lives are good, they are like *Saul* and *Jonathan*, lovely and pleaſant in their lives, and their death is precious in the ſight of the Lord. Mark the perfect man, and behold the upright, for the end of that man is Peace. He

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ſhall enter into Peace, that walketh before God in Truth, and with a perfect heart, doing that which is good in his ſight; uprightneſs, integrity, and ſincerity in heart, ſpeech and behaviour, is very pleaſing to God. Behold thou delighteſt in, or deſireſt Truth in the inward parts, They onely are the Sons of God, who are blameleſs, harmleſs, or ſincere, ſpeaking the Truth in love, as being ſincere, which is all one; ſpeaking the Truth from the heart, is a character of a Citizen of *Zion*, and the property and duty of the true Miniſters of the Goſpel, who are not as many, which deal deceitfully with, or corrupt the Word of God, but as of ſincerity, but as of *God*, in the ſight of *God* ſpeak they in Chriſt his Doctrine, ſhewing uncorruptneſs, ſincerity, ſound ſpeech, that cannot be condemned; ordering alſo their Converſations in the World, by the grace of *God* in ſimplicity and godly ſincerity, that they may approve things that are excellent, that they may be ſincere and without offence toward *God* and toward man, till the day of Chriſt. They who are allowed of *God* to be put in truſt with the *Goſpel*, are even ſo to ſpeak and live, not as pleaſing men, but *God*, which tryeth their hearts; not at any time uſing flattering words, for a cloak of covetouſneſs, whom St. *Paul* would have the Brethren to mark: And I moſt humbly beſeech His moſt peaceable Majeſty, for His own, and His Kingdoms ſake and ſafety, He would alſo mark them who cauſe Diviſions and Offences upon what pretences ſoever, either in the State, or Church, or Families, contrary to the Doctrine of Chriſt; for they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches, deceive the hearts of the ſimple, walking in craftineſs, doing the work of the Lord deceitfully: But ſuch as would firſt ſeek the Kingdom of *God* with comfort, muſt labour to be *Iſraelites* indeed,

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in whom is no guile, that they may grow in grace, in every grace, going from grace to grace, from ſtrength to ſtrength; for the pure in heart, and he that hath clean hands, and is ſincere, perfect and undefiled in the way, ſhall be ſtronger and ſtronger, till he be ſtrong in the grace that is in Chriſt Jeſus, being ſtrengthned with might by his Spirit in the inner man, to exerciſe himſelf in all holy converſation and godlineſs, in every condition, in every relation; for the truth and ſtrength of grace lies much in relative religiouſneſs. None are really holy, that are not relatively holy; they who are not good, loyal and ſincere loving Subjects to His moſt Excellent Majeſty the King, are far from the true power of godlineſs, and ſo in all other Relations, which I leave to a fitter opportunity to handle. What more plain in all the Word of *God*, than that every Soul is to be ſubject unto the higher Powers? How apt are men to forget it! Put them in mind therefore, ſaith *St. Paul*, to be ſubject to Principalities and Powers, to obey Magiſtrates: What follows-----To be ready to every good Work: Why? for Rulers are not a Terror to good Works, but to the evil. He is a Miniſter of *God* to every one for good, both to the good and to the evil, to make evil men good, and good men better. The Supreme Power, which is the Ordinance of *God*, is not to be reſiſted, upon pain of damnation; but all Dues, Duties, Tribute, Cuſtom, Fear, Houour, the rather to be rendered with all chearfulneſs, and humble thankfulneſs: for Magiſtrates are *Gods* Miniſters, attending continually on this very thing; wherefore let every one of us, as it is our bounden duty, ſhew the truth and power of our godlineſs herein, for we muſt needs be Subjects, not only for Wrath, but alſo for Conſcience ſake, to our Superiours in the Lord: And that they may rule for *God*, and for good, let Supplications, Prayers, Interceſſions,

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and giving of Thanks be made by us all for the KING, and for all that are in Authority, that we may lead a quiet and peaceable life, in all godlineſs and honeſty; for this is good and acceptable in the ſight of God our Saviour, who will have all men firſt to ſeek the Kingdom of God, and his Righteouſneſs, and come unto the knowledge, and the acknowledging of the Truth, which is after godlineſs, that they may be ſaved: for which end the Divine Power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of God and Jeſus our Lord, that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promiſes, that by theſe we might be partakers of the divine nature, and the divine life.

The laſt direction for getting and growing in grace, is to get well acquainted with every promiſe of grace, and every promiſe unto grace, to make a believing lively application of them to your ſelves. Turn theſe Promiſes into Prayers, and God will turn them into Performances. He hath purpoſely made them known unto you, that he might make them over to you; for all the Promiſes of God in Chriſt Jeſus are Yea, and in him Amen, unto the glory of God, and your ſalvation, if having theſe Promiſes, we cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. The promiſes of God are the breaſts of Conſolation from whence new born Babes deſire or ſuck ſincere milk, that they may grow thereby in grace unto a perfect man, unto the meaſure of the ſtature or age of the fulneſs of Chriſt, till they become ſuch as have no need of milk; for every one that uſeth milk, is unskilful, hath no experience in the word of righteouſneſs, for he is a Babe, but of ſtrong meat which belongeth

eth to them that are of full age, or perfect, even thoſe who by reaſon of uſe, habit, or perfection, have their ſenſes exerciſed to diſcern both good and evil.

For Conſolation to all the Sons, and Saints, and Servants of the Lord, that hearken unto the counſel, command and proclamation of our Lord and Saviour Jeſus Chriſt, that firſt ſeek the Kingdom of God and his righteouſneſs, as you have heard, that have this Kingdom and righteouſneſs in you: Look unto Jeſus, lift up your heads and hearts, for your redemption draweth nigh, when the time of refreſhing ſhall come from the preſence of the Lord. Let us comfort one another with theſe words, God and Chriſt, and Grace and Glory are ours, we are ſealed with that holy Spirit of Promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory, all things are ours, for we are Chriſts; *Paul*, *Apollos*, *Cephas*, the world, life, death, things preſent, things to come, all are ours in poſſeſſion and reverſion. This *All* ſhould comfort us, it is worth being a Son, a Saint, a Servant of God, to be as rich as Heaven and Earth, yea richer, in having God for our portion. Let not the Conſolations of God ſeem ſmall to us; the promiſes of the life that now is, and of that which is to come, are all ours, here are the unſearchable riches of Chriſt, treaſured up for the heirs of promiſe, wherein God willing more abundantly to ſhew unto them the immutability of his counſel, confirmed them by an oath, that by two immutable things, in which it were impoſſible for God to lye, we might have a ſtrong Conſolation, who have fled for refuge to lay hold upon the hope ſet before us, which is Chriſt in us, the hope of glory: for we look for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt,

to

to be revealed from Heaven with his mighty Angels, when he ſhall come to be glorified in his Saints, and they in him. Its worth going through the Kingdom of grace all the way, which many poor Chriſtians are fain to do in a way of perſecution and tribulation, to the Kingdom of glory, where they ſhall ever be with the Lord, whoſe preſence will make amends for all. There God and Chriſt will be all, and in all, here Chriſt dwelleth in our hearts by faith, hope, and love; but when Chriſt, who is our life, ſhall appear, we ſhall alſo appear with him in glory; then ſhall we be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth, and know the love of Chriſt which paſſeth knowledge; now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is; then ſhall we be filled with all the fulneſs of God, that will do for us exceeding abundantly above all that now we ask or think, unto him be glory in the Church by Chriſt Jeſus throughout all ages world without end.

Now our Lord Jeſus Chriſt himſelf, and God even our Father which hath loved us, and hath given us everlaſting Conſolation, and good hope through grace, comfort our hearts, and eſtabliſh us in every good Work, to keep us from falling, till we be preſented faultleſs before the preſence of his glory with exceeding joy. To the onely wiſe God our Saviour be Glory and Majeſty, Dominion and Power, both now and ever. AMEN.

FINIS.